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JANUARY 1923

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# The Reader's Digest

*The Little Magazine*

Vol. 1

JANUARY 1923

No. 11

## Guard Your Physical Capital

Condensed from *The Health Builder*

Louis I. Harris, M.D., D.P.H.

**"Those who fail to have an inventory taken of their physical stock and capital are, in many cases, heading straight for physical bankruptcy and loss of their greatest asset—health."**

**T**HOUSANDS of persons are needlessly sacrificed every year, because nothing is done to discover the earliest signs of disease to which they may be exposed or liable until these diseases have gained such headway that it is too late to prevent a fatal ending. The writer recently made a study of 850 children, whose parents believed they had made a complete recovery from scarlet fever. It was found that 5 per cent had signs of serious heart damage, and a somewhat larger number showed signs of kidney damage as a result of the attack of scarlet fever, and, but for this special examination, these serious conditions would not have been discovered until the damage had caused a serious breakdown. A large number of these disease conditions were readily remedial once they were recognized.

Throughout life, repeated injuries of a minor nature, together with your

habits with reference to sleep, food, exercise, fresh air, bathing, and clothing, as well as the mental and physical strains which you must endure, register their effects even though the outward or recognizable signs of injury may not be observed at all or may seem to be very slight.

Even the most indifferent, wasteful and thoughtless driver of an automobile takes time at least every now and then to inspect and overhaul his car, or has it done for him by one who is competent. But the automobile is a child's toy when compared with the complexity of the human body. How many ever think of having this intricate machine, the human body, overhauled to discover the effects of wear and tear, or of injuries by accident or disease? The majority resort to medical care only when pain, injury, or serious sickness force them to seek help.

It is well to remember, too, that human beings, ever so much more than automobiles, are not built according to one model. There are few that are built on the same lines. As the result of a bad heredity many persons are built of poorer materials, or, some one or other vital part is defective from birth, or weakened by disease. Therefore, even those who

feel that they have taken good care of themselves, generally speaking, need an examination at stated intervals, quite as much as those who have been extravagant or reckless in their work or mode of life. In recent years the need of medical examination of apparently healthy persons at regular and reasonably frequent intervals has been popularized to a degree under the name of life extension examinations. Such examinations are indeed life and health conserving and are rapidly gaining appreciation so that the public now finds it economical and profitable in the long run to pay doctors to keep them well.

The need for such detective and protective inspections to conserve health was demonstrated in a striking way, as is now generally known, by the results of medical examination of the young men of this country during the war. It was found that 47 per cent of the men had physical defects of importance. One out of every five men between the ages of 21 and 30 years was found to be physically unfit for military service. Of those rejected 11.5 per cent had organic heart disease, and 9.3 had tuberculosis, to cite but two causes of physical unfitness which a periodic inspection should have disclosed earlier. Diseases which affect the heart, kidneys, and blood vessels, due to wear and tear of these organs, are not only on the increase, but they occur more and more frequently at an earlier age than formerly, owing to the pace at which we live and work. Mortality statistics show that deaths from heart disease have increased over 25 per cent in the last 20 years.

Those who fail to have an inventory taken of their physical stock and capital, fearing to hear of some defect or beginning disease, are in many cases, heading straight for physical bankruptcy and loss of their greatest asset—health.

Several decades ago, dentists, for example, were chiefly called upon to extract rotting teeth. Elderly individuals who were in possession of sound teeth were, relatively speaking, exceptional. Today, oral hygiene, that is professional service in cleaning teeth and preventing abnormal conditions of the teeth and mouth, and the growing practice of visiting dentists regularly each year to have the teeth scrutinized for signs of beginning decay, are paying remarkable dividends to the individuals who are so trained. Infections of the teeth that travel to other organs and attack them seriously, are thus prevented. The regular annual visit to a physician for an inspection or overhauling of one's physical condition is even more necessary.

Health departments are beginning to recognize the value of converting people to understand the need of health inspections, and this is bringing about a radical revolution in public health work the effects of which will soon be evident. This is the most important and necessary next step in private medical practice as well as in public health work. Already many health organizations are bending their efforts to the instruction of the general public as to the urgency of submitting to such examinations. The New York City Department of Health has already established a service of this character for citizens who cannot afford to pay for health examinations.

The time is not far distant when a person who dies prematurely of a disease which he had made no effort to discover at its onset, and to prevent, so far as prevention may be practicable, will be classed as one who has committed deliberate suicide.

Do it NOW; be examined by a physician, and do it again at least once every year.

The Health Builder, Jan. '23.



# Italy's Bloodless Revolution

Condensed from The North American Review

Joseph Collins

**T**HERE is a widespread belief that Fascismo is a guerrilla and anarchic movement, without plan or precedent. Nothing could be farther from the truth. The Fascisti have made the first substantial contribution to world ordering since the war, and should it prove permanent, history may one day bracket Mussolini's name with Garibaldi's.

Fascismo is a reaction of the middle classes chiefly, against the demoralization of the Italian people by Radical Socialism and threatened Bolshevism that flourished in the aftermath of war. The Fascisti, now a political party, was at first a disciplinary body. It was composed mainly of young men, former combatants who had banded together to protect the interests of discharged soldiers, and "to keep alive among the people the spirit of unity which they had acquired through common sacrifice."

Fascismo takes its name from the Latin *fascis*, the name given to the bundle rods wrapped around an axe, which the victors of ancient Rome carried when they appeared before kings, emperors, or consuls. It was the emblem of the ruler's authority over life and limb.

Every historian knows that Italy was aroused, pushed to the trenches, and kept there by a minority—the classes of culture and ideals, capable of enthusiasm for noble causes and abstract ideas. The majority of the laboring classes, rural and industrial, were antagonistic to war, because they were incapable of comprehending its higher values and because they were embittered by the hardships to which war subjected them. Propagandists therefore constantly focussed before combatants

the personal interest that was to come from the war. Month after month peasants were told, "You will own the land you have saved." The alluring promise of factory ownership was used to dazzle industrial workers. These were ideals that could be understood by the laboring classes. The propagandists' mistake was to believe that the delusions of such promises would be suffered in silence after the war. The fact is that the laboring classes emerged from the war with an exalted idea of their own worth and importance, convinced that they had been saviors of the upper classes, more imbued than ever with Socialistic class hatred, resolved that the promises which had been made to them should be redeemed, and determined to take matters into their own hands.

The disappointments which followed Italy's diplomatic efforts after the war filled the lower classes with even greater contempt for the intellectual classes, who in the field of diplomacy had sustained humiliating defeats. The demoralizing spectacle of those who had derived power and wealth from the war made the laborers and artisans skeptical of the "ideal motives" of those who had promoted the war, and it increased class hatred. The ranks of Socialism swelled. Soon even the most extreme doctrines of Socialism — Communism, for example — gathered a tremendous impetus.

By the end of 1919 revolution had actually broken out in Italy. Strikes in nearly all the most vital public services were nearly permanent. Army officers were frequently killed in the streets. Barracks and forts were attacked and army magazines blown up. Portraits of the King

were removed from the schools and the national colors were replaced by red flags. Land owners were compelled to employ Red union men according to a certain ratio of the land owned, even in the dead season. Fear reigned supreme. The demand of all classes for higher wages was insistent and mandatory. Indiscipline and disorder were rife. The peasants' forcible seizure of lands from their legitimate owners, the anxieties connected with all sorts of activities, the uncertainty of the morrow, drove many proprietors and factory owners to sell their property or business as the only escape from their dilemmas.

The authorities seemed powerless or unwilling to restore order. For half a century Italy had not been swept by such a wave of wild passions. The whole social order was on the verge of collapse, and the Government was supine, impotent. It was apparent that the imminent revolution would be based on class hatred and the dictatorship of the proletariat. At this juncture the intellectual classes began to stir. They would no longer be gored without resistance. "We are willing to accept you as co-workers, but not as masters," expressed their attitude.

The Fascisti came to the rescue, to restore order and law. Not only those who had property were numbered in its ranks. Mussolini, editor of the "Popolo d'Italia," had organized his groups into a disciplined army with its General Staff, its officers, and ranks. From the beginning it appealed to and later enlisted the sympathies of the sane, serious well-wishers of the country of all classes from the highest to the lowest. The majority of this civilian army, however, were youths who clung to the ideals which ennoble life and were ready to give their lives for Liberty and Justice. Wherever there was an act of lawlessness, an insult to the flag, a wrong to right, in country or in town, a band of Fascisti would be rushed to administer adequate punishment, vary-

ing from the arson of the local Socialist headquarters to burning of red flags, from bodily castigation to compelling offenders to shout "Long Live Italy!" or to drink a glass of castor oil in public. Blood was shed only when the murder of Fascisti was to be avenged or resistance was offered.

Fascismo gradually undermined the reign of terror which the Extremists had succeeded in establishing. When they felt that Fascismo was gaining favor in public opinion and was sufficiently strong to guarantee them protection, they began to leave the Socialist Party, finally in great numbers. A number of cities and towns passed en masse to Fascismo. But, by a sort of natural selection, the red flag remained in the hands of the most fanatic enemies of social order, and some parts of Italy became the scenes of their worst revolutionary outbursts. The invasion of factories; the organization of the blood-thirsty Red Guards; bomb outrages like that in Milan, where innumerable innocent spectators lost their lives; the barricades of Florence; the organized slaughter in Bologna, where several city councillors were murdered; the outrageous murder of Scimula and Soncini; the wholesale slaughter of the sailors at Empoli; the frequent attempts against express trains; the seizure of the forts at Ancona where the rebels could be subdued only after systematic siege and the free use of artillery by the regular army, were the desperate convulsions of the remaining Extremists.

Nitti's Government was swept away by a wave of indignation at his wavering policy.

Mussolini is recognized as the real organizer and inspirer of the Fascisti. He is an interesting figure—young, intelligent, practical, sincere, with a genius for organization. The creed of the Fascisti is this: "The interests of Italy are above every interest of a personal nature." They want a strong Government that knows how to govern without weakness. All thoughtful, right thinking Italy is with them, and in Fascismo it sees the only broom capable of sweeping away the microbes and germs that are polluting and threatening the nation. Had it not been for Fascismo, Italy might have gone to Bolshevism. Fascismo was a movement of self-defense when defensive action on the part of the State was nil. It is risky to prophesy for the future, as the ranks of the Fascismo have swollen tremendously with deserters from Socialism and Communism. Fascismo may not be able to assimilate these aliens without undergoing a change.

No. Amer. Review, Jan. '23.

# The Mind in the Making

Excerpts from the first chapter of "The Mind in the Making."

James Harvey Robinson

**I**F some magical transformation could be produced in men's ways of looking at themselves and their fellows, no inconsiderable part of the evils which now afflict society would remedy themselves. There would, for instance, be no likelihood of another great war; the whole problem of "labor and capital" would be transformed; national arrogance, race animosity, political corruption, and inefficiency, would all be reduced below the danger point. As an old Stoic proverb has it, men are tormented by the opinions they have of things, rather than by the things themselves. We have available knowledge and ingenuity and material resources to make a far fairer world than that in which we find ourselves, but various obstacles stand in the way of such a beneficent change of mind. In one of his novels, H. G. Wells says:

When the intellectual history of this time comes to be written, nothing, I think, will stand out more strikingly than the empty gulf in quality between the superb and richly fruitful scientific investigations that are going on, and the general thought of other educated sections of the community. I do not mean that scientific men are a class of supermen, but in their field they think and work with an intensity, an integrity, a breadth, patience, thoroughness—excepting only a few artists—which puts their work out of all comparison with any other human activity. In these particular directions the human mind has achieved a new and higher quality of attitude, a veracity a self-detachment that tend to spread out to every other human affair.

The scientist has been astoundingly effective in constantly adding to our knowledge of the universe, and this knowledge has been so applied as to well-nigh revolutionize human affairs. But the knowledge of man, of the springs of his conduct, of his relation to his fellow-men, and the regulation

of human intercourse in the interest of harmony and fairness, have made no such advance. Aristotle's treatises on astronomy, physics, and chemistry have long gone by the board, but his politics and ethics are still revered.

When we compare the discussions in the United States Senate in regard to the League of Nations with the consideration of a broken-down car in a roadside garage the contrast is striking. The rural mechanic thinks scientifically; his only aim is to avail himself of his knowledge of the nature and workings of the car. The Senator, on the other hand, appears too often to have little idea of the nature and workings of nations and he relies on rhetoric and appeals to vague fears and hopes or mere partisan animosity. The scientists have been busy for a century in revolutionizing the practical relation of nations. The ocean is no longer a barrier, as it was in Washington's day. The Senator will, nevertheless, unblushingly appeal to policies of a century back, suitable, mayhap, in their day, but now become a warning rather than a guide. The garage man, on the contrary, takes his mechanism as he finds it, and does not allow any mystic respect for the earlier forms of the gas engine to interfere with the needed adjustments.

I do not for a moment suggest that we can use precisely the same kind of thinking in dealing with the quandaries of mankind that we use in problems of chemical reaction and mechanical adjustment. Rather, I am advocating the same general frame of mind, such a critical open-minded attitude, as has hitherto been sparsely developed among those who aspire to be men's guides, whether religious,

political, economic, or academic. Most human progress has been, as Wells expresses it, a mere "muddling through."

Plans for social betterment and the cure of public ills have in the past taken three general forms: (1) changes in the rules of the game, (2) spiritual exhortation, and (3) education. Had all these not largely failed, the world would not be in the plight in which it now confessedly is.

1. Many reformers believe that our troubles result from defective organization, which should be remedied by legislation and ordinances. Responsibility should be concentrated or dispersed, etc. But reorganization, while it sometimes produces benefit, often fails to meet existing evils, and not uncommonly engenders new and unexpected ones. What we usually need is a change of attitude. So long as we allow our government to be run by politicians and business lobbies it makes little difference how many aldermen we have or how long the mayor or governor hold office.

2. Others declare that what we need is brotherly love. Capital is too selfish; Labor is bent on its own narrow interests, etc. Yet the fatherhood of God has been preached for over 18 centuries, and the brotherhood of man by the Stoics long before that. The doctrine has proved compatible with slavery and serfdom, with wars blessed, and not infrequently instigated, by religious leaders, and with industrial oppression which it requires a brave clergyman or teacher to denounce today. Suspicion and hate are much more congenial to our natures than love, for very obvious reasons in this world of rivalry and common failure. There is, beyond doubt, a natural kindliness in mankind which will show itself under favorable auspices. But experience would seem to teach that it is little promoted by moral exhortation.

3. It is urged that what we need above all is education. It is quite true that we need education, but something so different from what now

passes as such that it needs a new name. Political and social questions, and matters relating to prevailing business methods, race animosities, and government policies are, if they are vital, necessarily "controversial." School boards and superintendents, trustees and presidents of colleges, are sensitive to this fact. They eagerly deprecate any suspicion that students are being awakened in any way to the truth that our institutions can possibly be fundamentally defective. Think of a teacher in the public schools recounting the more illuminating facts about the graft in the municipal government under which he lives! So, courses in government, political economy, sociology, ethics, confine themselves to inoffensive generalizations, harmless details of organization, for only in that way can they escape being controversial. Even if teachers are tempted to tell the essential facts they dare not do so, for fear of losing their places.

I have no reforms to recommend, except the liberation of Intelligence. If Intelligence is to have the freedom and action necessary to accumulate new and valuable knowledge about man's nature and possibilities which may ultimately be applied to reforming our ways, it must loose itself from the bonds that now confine it. No one denies that Intelligence is the light of the world and the chief glory of man, but, as Bertrand Russell says, "It is fear that holds men back; fear that their cherished beliefs should prove harmful. Should the workman think freely about property? What then will become of us, the rich? Should young men and women think freely about sex? What then will become of morality? Should soldiers think freely about war? What then will become of military discipline?"

How, then, are we to rid ourselves of our fond prejudices and open our minds? The writer believes that history can shed a great deal of light on our present predicaments and confusion—not the history of kings and popes, but of the rise and fall of ideas, the comings and goings of beliefs and opinions. History makes plain the reasons for our intellectual bondage, and points the way of escape and the consequent lightening of the world's burden of stupidity. The mind of man is evidently still in the making, and has as yet realized but few of the infinite possibilities before it.

# Motion Pictures—A Constructive Asset

Condensed from The Review of Reviews

Will H. Hays

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1. The movies' wide range of usefulness.
  2. A Churchman's sane attitude.
  3. Educators cooperating with producers.
  4. How 12 Morocco tribes were united by motion pictures.
  5. An agency for better pictures.
- 

**P**RIMARILY an instrument of amusement, new uses for motion pictures are developed almost every day. Surgery is taught by motion pictures; secretion of glands is studied by motion pictures; milder forms of insanity and several forms of nervousness are being cured by motion pictures. They are, in many hospitals, a part of the treatment of children.

Motion pictures are used to demonstrate machines and inventions to prospective buyers. The slow-motion effect that can be obtained in pictures enables the eye to see the most minute movements of every intricate mechanism. Instead of spending three days in inspecting the properties upon which a bond issue was to be floated, representatives of important bond houses recently spent three hours seeing the properties in motion pictures and then purchased the bonds. A stock-breeder clinched his deal with his prospects through motion pictures. Goods are sold at home and in foreign countries through motion pictures.

Chambers of commerce are using motion pictures in place of speakers to promote civic interests, such as

zoning, recreation and city management. Legends, stories, and local historical events are perpetuated, and religious, civic, and charitable movements are made successful by motion pictures. The flight of a bullet can now be seen in motion pictures. The secrets of nature are revealed to the eye by motion pictures.

The Agricultural Department has more than half a million feet of motion-picture films which are used in the promotion of farming and stock-raising. Other Government establishments use the motion picture to show their activities.

The news reel service of the motion-picture industry is so well organized that there is a camera-man, called "The Minute Man of the Movies," stationed in almost every important center of the civilized world. Through his efforts the world is becoming one big family. The motion-pictures are carrying messages of public importance—Red Cross, Near East Relief, "educational week," "safety first"—to millions of people who would not be influenced by other means. Instead of reading vague descriptions of events we see them in motion pictures just as they are; the camera is incapable of presenting them otherwise.

The first motion pictures of a major event now on record are those of the inauguration of President McKinley, on March 4, 1897. Recently these old films were shown to audiences all over the United States, together with inauguration scenes of President Wilson in 1913. People eagerly looked at these past events



in pictures. The beloved martyred McKinley moving about as if alive has been an inspiration. Imagine the thrill if we could see motion pictures of Abraham Lincoln. Dwell then, if you will, upon what motion pictures have stored up for future generations concerning the World War. Chapters of history are being recorded which will keep alive, in the minds and hearts of the people, the deeds of men and American ideals. Brady recorded with his primitive plate camera the scenes of the Civil War to a degree of accuracy that no artist could ever attain. Today the five large news-reel corporations are as thoroughly organized for pictorially recording events as are the big press associations and the great newspapers.

Pictures of active volcanoes, wide canyons, lofty mountain peaks, and dangerous waterfalls are taken from airplanes. In the early days, night pictures were not possible; but radium flares now make night motion pictures possible. Motion pictures enable millions to enjoy the benefits of travel in the wildest regions. All the world is being filmed.

2. There is great force in a recent statement by Dean Charles N. Lathrop, of the Protestant Episcopal Church, in a report on motion pictures made on behalf of the Federal Council of Churches. He says: "All efforts should be constructive. Emphasis should be placed on the encouragement of the good rather than the suppression of the evil. And the motion-picture screen should be thought and talked of not as a troublesome problem but as one of the chief assets of the community for education and betterment."

3. At the annual convention of the National Education Association in Boston, last summer, a committee of the foremost educators was appointed which will meet with the great producers and together study the whole problem of the use of the motion picture and find means of making classroom pictures which will be scientifically, psychologically,

and pedagogically sound. The producers want to serve America. They know that there is no more important and lasting service they can perform than to aid the youth of the country, and they propose to make a very definite contribution to the pedagogic forces of the world. There are 15,000 theaters in this country; but there is an untouched field of 260,000 schools.

4. Another effort which we are making is the development of the full usefulness of the motion picture as an instrument of international amity. Just as there is developed between individuals a better relationship based on a better understanding, so it is between nations. When France was endeavoring to mobilize her full man power there were thirteen tribes in Morocco, under French control, which the Government wanted to put into one regiment. This was impossible because the tribes had fought each other for generations. The French Government immediately took motion pictures of these troops separately, showing them playing the same games, living the same sort of lives, and in an incredibly short time they had the thirteen tribes in one regiment fighting for France and for us—one of the best regiments in France—and they are back home now living in peace under one flag.

Members of our Association have taken definite steps to make certain that every film which goes abroad shall correctly portray the purposes, the ideals, the accomplishments, the opportunities, and the life of America. We are going to sell America to the world through motion pictures. I do not have to suggest to you the value of this in improving our international relationships.

5. There has been selected a Committee on Public Relations, which consists of the heads of eighty nationally organized associations for better things. An executive committee of twenty has been formed, meeting frequently, and previewing pictures and making suggestions to our producers, advising the producer about the needs, as well as the wants, of the 12,000,000 members of the great organizations which they represent. As the good pictures are produced these representatives send word to their organizations that will bring the support to which the better pictures are entitled.

Review of Reviews, Jan. '23.

# Across the Burning Sands

Condensed from The Century Magazine

E. Alexander Powell

1. A desert caravan.
2. Remarkable religious self-denial.
3. A bulwark against attack.
4. Lure of the mystical mirage.
5. A scene of pandemonium.
6. Halted by the Camel Corps.

THE routine of a caravan on the march is as changeless as the desert itself. Awakened by Achmet at three in the morning, we would crawl shivering from our blankets to dress in darkness and bitter cold—cold that pierces one to the bone. By the time Sherin had prepared breakfast, consisting of tea, hard biscuits, scrambled eggs, and tinned sausages, the tent had been struck and, with the camp equipment, packed on the camels. We made it a practice to walk for the first three or four hours, thus varying the monotony and sufficiently tiring ourselves, so that the long hours in the saddle were more easily endured. These pedestrian interludes in the cool fragrance of the early dawn were the pleasantest part of the day; with pipes alight, we would stride along as though out for a tramp in the country, discussing anything, which served to while the hours away. By eight o'clock it grew too hot for walking, and we were glad to take to our saddles again. The great caravan routes, which have been used from time beyond reckoning, are usually well defined; not a single beaten road, but a number of narrow trails made by the padded feet of untold generations of camels.

Until we pitched camp at sunset there was rarely a halt, nor would anything

have been gained by a midday halt, for there is no shade in the desert, and even had the tents been pitched, the heat beneath them would have been insufferable. Our noon meal, therefore, consisted only of tinned fruit, usually pineapple, and a handful of dried dates and figs, which we ate as we rode. When the sun approached its zenith, I unfurled an umbrella. It was not picturesque, but it afforded considerable protection, and, with the mercury at 130, it is the part of wisdom to take no chances. Hutchings did take a chance, and was rewarded by a sunstroke which kept him in a Bagdad hospital for days.

All day long, day in and day out, we rode across a burning, desolate waste, flatter and hotter than it is possible to describe. The Hamad is level as a floor, yet one gets the impression that it is tilted and that he is forever riding uphill. The sun is pitiless, implacable, terrifying. The skin turns to blotting paper; the lips and gums crack open; the tongue swells, and there is no saliva with which to moisten it. The eyeballs become inflamed; any exposed portion of the body is burned as though by fire. The dust stirred by the camels rises in suffocating yellow clouds, filling nostrils, eyes, and ears. The brain reels. Occasionally there is a breeze, but it is so laden with heat that it is like a blast from a furnace. . . . The sense of solitude is overpowering. Northward, the unbroken, orange waste stretches for 500 miles to the Kurdish mountains, eastward for 1,300 miles to the Afghan border, southward for a like distance to the Indian Ocean. I lived over again days spent in cleaner, greener lands, tormenting myself with mental pictures of tumbling mountain torrents; of New England wells brimming with cool, fresh water; of porcelain tubs; of ice tinkling in tall, thin glasses; of plates heaped high with ice cream.

2. Circumstances necessitated our starting on our journey during the fasting month of the Mohammedans, during which no devout Moslem eats, drinks, or smokes between sunrise and sunset. The fanatically pious, indeed, even go to the length of refraining from swallowing their own saliva. Consequently, the Arabs attached to our caravan would travel for twelve, and sometimes sixteen, hours without once touching food or water. I have never seen so re-



markable an example of religious self-denial. Even when sunset came they did not break their fast until, the tents having been pitched, they had formed in line, their faces turned toward the Kaaba, and had gone through the interminable series of prayers and prostrations enjoined upon the faithful including the quick glance over each shoulder, accompanied by a muttered ejaculation, which is supposed to drive away the lurking evil spirits.

3. The caravan leader having selected the camping site, the camels were unloaded with surprising rapidity. Rigid discipline was maintained among the Arabs, and everything done in perfect order. The huge bales of merchandise, sewn up in burlaps, were placed so as to form an inclosure, which would afford almost complete protection in case of attack by marauding Bedouins. Our own tent we insisted on having pitched at least 100 yards from the encampment; otherwise the chattering of the Arabs and the grunting of the camels would have made sleep out of the question. The camels at nightfall were hobbled in a long line immediately without the inclosure. As soon as darkness closed in, the rifles were placed in readiness for instant use, sentinels were posted, and all the other precautions imperative in an enemy's country were rigidly enforced.

4. We experienced several terrible days of mirage. On every hand we saw lakes, brushwood, low hills, and always they proved to be the same dark patches of gravel. Time and time again I could have sworn that we were approaching broad lagoons; we could actually see the reeds along the shore and the wind-stirred ripples on the surface of the water, but no water was ever there. It was easy to understand how men dying of thirst are lured on and on by this curious optical illusion.

5. The fourth night out we encamped at the foot of a butte which rose abruptly from the plain. While supper was preparing I climbed to the summit to look for signs of game or Bedouins. Quite suddenly there appeared in the west what appeared to be a moving wall of purplish brown, which advanced with the speed of an express train, quickly blotting out the fiery ball of the sun. The sky turned from turquoise to indigo, and through it darted incessant spears of lightning. The thunder was continuous, like the roar of cannon. For a moment I stood rooted in fascination, for I had never witnessed a scene so awesome or terrifying. Then I turned and ran, scrambling down the steep face of the butte oblivious of cuts and bruises. Just as I reached the camp the storm struck us. The velocity of the wind was terrific; it was like a blast from an airplane propeller multiplied a thousand times. The air was so filled with driven sand that I could not see a rod

in front of me; it stung and lacerated my face until it felt as though it had been rubbed with emery-paper. The flimsy Arab tents disappeared before the blast like newspapers in a gale. The camels promptly became panic-stricken, and stampeded through the camp. In their mad rush trampling everything that was in their path. In an instant pandemonium reigned. The uproar was deafening: the shouts of the Arabs, the screams of frightened women, the snarling of the camels, the splintering of wood, the clatter of tin-ware, and, over all, the deep roar of the mighty wind and the incessant roar of thunder. The heavens emptied themselves in a downpour such as I have never dreamed of. The water did not come down in sheets, but in a solid volume, like the falls of Niagara. The storm passed as abruptly as it came, leaving havoc in its wake. In fifteen minutes the rain had ceased and the desert was as breathless as before, but in that brief space the broad wadi on the slopes of which we were encamped had been transformed into a lake a quarter of a mile long and in the center several feet deep. We spent the whole of the next day drying out our belongings and repairing the damage.

6. As we approached the Euphrates the heat became so intense that I prevailed upon the sheik to advance the hour of starting from four A. M. to midnight. . . . I was riding beside the sheik at the head of the procession, when from a low ridge at our left came a harsh command to halt. Instantly our Arabs unslung their rifles—I could hear the rattle of the breech-blocks all down the line—and the caravan hastily closed up. At the same moment a score of mounted figures suddenly appeared on our flank, dimly outlined against the graying sky. Ghazi Mansour shouted a question the answer to which was evidently reassuring, for, lowering his rifle, he rode forward to meet them. He came back accompanied by a young Arab, and I caught a glimpse of smartly cut breeches and a brass-buttoned tunic and a Sam Browne belt, so I was not surprised when he was introduced as the major in command of a frontier patrol of the Irak Camel Corps. Then we drew a breath of relief, for we had reached Mesopotamia at last. The major, it appeared, had been informed by his scouts that a mysterious force of considerable strength was approaching by a route seldom used, and, assuming that we must be either gun-runners or raiders, he had arranged for our reception an extremely neat little surprise party. His men, to the number of forty or more, he had posted along the low hills which formed the sides of the valley through which we were advancing, and had set a machine-gun so that it would enfilade a wadi through which we must pass. Centy., Jan. '23.

# Is the Human Race Going Down Hill?

Condensed from McCall's Magazine

By James Harvey Robinson

**T**HE world today is no longer the simple and fool-proof affair it was, say, in the days before the American Revolution. Then if a farmer wanted to run a drain, say, under the road, he just dug or blasted a ditch across, put down his pipes and put the road back on them. But suppose with the mentality of a man of those days he tried to do the same thing with a modern city street. His first blast would blow up gas mains and water mains, sewer pipes and electric conduits—raise havoc in general.

And daily our inventors, with the fervor and fertility of the genius of the age, are rendering our world more and more complicated and more vitally interdependent. Yet in all that touches the conduct of our supreme concerns today, our leaders think with the concepts of the farmer of pre-revolutionary days—with what terrible consequences!

While our inventors are making more and more complicated the machinery of our day, the minds of those who are put in charge of that machinery lag far behind. The result is such a catastrophe as our late war; and the consequence is that, as many prophesy, it is not impossible that we are in for some 300 years of deterioration.

Already that deterioration has set in, aside from the war. Spiritually it had to, our chief preoccupation being what it is. All the varied possibilities of our life are subordinated in our time to material pre-requisites, much as if we were back again to the stage of impotent savagery, scratch-

ing for roots and looking for berries and dead animals.

In our daily life we are constantly defeated in our endeavors and hopes by the gross requirements of our time. Our preachers, story-tellers, editors, for example, don't express the things they would like to, because their bread-and-butter would be affected. Our teachers don't dare teach what many know to be the truth, because their positions would be endangered. Many of our young people don't dare marry unless such and such is the relation of their salaries and the cost of living.

Up-to-date education and the honest facing of things as they are and as they might be are the hope and remedy for this age. We must infuse more of an ideal into our common and daily actions. Let us accept our daily defeats with less docility, put up a stiffer fight against what corrupts us. If you are a reporter and have found facts that your newspaper owner won't like, you will not content yourself with dreaming of a time when you can tell the truth. You will take a stiffer chance at being "fired" and tell some of the bitter but necessary facts in your story. If I am a teacher in possession of knowledge the authorities won't let me teach, I must content myself less with dreaming of the ideal academy where there will be complete freedom to teach; and I must exercise greater ingenuity in the fight against the perversion of truth.

We must face new ideas and truth with more frankness and courage. And we must make our lives more expressive of the best we know and learn.

**By Gabriel d'Annunzio**

You know there are athletics of the soul as well as of the body. We can keep keen and clean, vigorous and quick, sensitive and fire-pure in spirit, if we wish. Then man becomes a minor god. In the same way a group of men, or a whole nation, and even a whole age may keep in athletic temper. It then becomes a golden civilization, producing a great race. Or a civilization may become like one of our newly rich vulgarians. Because there is no soul, the lusts of the stomach and a vulgar flesh become the dominant appetites of the age.

Our civilization today has taken to material things as its main interest. Not a life of thrill and lofty adventure is our hunger but how to make a million dollars. The result is that men remain indifferent to the fact that there is no outlet for the artist in man, for the youth in him that wants life to be vigorous rather than merely comfortable.

**By Dr. William McDougall**

The inherited talents, or "gifts," of all the individuals composing a nation are its most precious possession and the continued welfare and progress of any people depend upon the sum of these "gifts" being passed on undiminished from generation to generation. Now, not only do the most gifted persons fail to increase and multiply as the less gifted do; but also they do not produce children equal in number to themselves. Very roughly we may say that, while of the general mass of the population each 1,000 leaves about 1,500 children, of this most gifted part, the cream of the people, each 1,000 leaves only some 500 children to perpetuate its "gifts." It follows that the continuance of the present state of affairs must in the course of a few generations very seriously injure the American people.

Moreover, in this, as in all civilized countries, a considerable fraction of the population are feeble-minded, and

these persons are on the average much more prolific than any other class and they transmit their peculiar deficiencies to their offspring.

**By Lincoln Steffens**

Our ultimate ideal today is that of a leisure class. In our greatest centers of civilization we have essentially the same spectacle as in Rome in its decline. We see the same extremes of riches, luxury, extravagance on the one hand; and the same great masses of wretched poor on the other. We see among the rich the same vices, the same process of degeneration; and on the part of the poor, the same stretching out for a place in the sun.

In the middle west of the United States, you find communities still vital because their leaders are the men who have wrought and fought and more or less created. In the east you find the successes of yesterday, the men who have left to their children only the problem of realizing the ultimate ideal of the age—a life of idleness. And it is here that you find the good old American stock gone to seed; the stock of which Dr. McDougall speaks, that will not reproduce.

We must get the mothers of today and of tomorrow to say and think something new for their children. Today a mother dreams for her son, "I want him to become a millionaire." But if we are to be saved, mothers must dream, "I want my boy to build a railroad." Of to paint a great picture. Or to organize a great educational system. This does not call for an impossible change in the human animal. It only calls for a change of emphasis. Instead of aiming to build a railroad, as one does today, with the sole idea of making money, there will be dominant the thought, "I want to build."

(Continued on Page 672)

# Telescoping Time With Radio

Condensed from Asia, The American Magazine on the Orient

Waldemar Kaempffert

1. Broadcasting will unify the Orient.
2. Propaganda possibilities of radio.
3. Present world-wide development.
4. The potentiality of a world point of view.

**R**ADIO broadcasting is a powerful instrument of mass-appeal, converting half a continent into a large auditorium. Therein lies its immense possibilities in molding oriental opinion. It promises to eclipse the newspaper and the motion picture simply by reason of the numbers that are simultaneously affected. In vividness, radio surpasses the most flamboyant newspaper, simply because it is alive; its dullest stock-market and agricultural reports come from human lips. Such an instrument of mass-appeal must inevitably quicken the pulse of both Europe and Asia. It is destined to become the ear-newspaper, the ear-stage of the Orient.

But the Orient is poor, it may be argued. A radio is no more expensive than a phonograph, and of phonographs the Orient has its share despite its poverty. In the densely packed cities of Japan, China and India a halfpenny will ultimately buy admission to a radio auditorium in which the proletariat will listen to broadcasted news, stories and plays. Consider the mental eagerness of the Chinese in a Peking restaurant, the Hindus, Persians, Turks in their bazars as they crowd today with rapt attention to listen to the professional story-teller. Radio will prove to be an even more

potent unifying influence for Asia than the railway and the telegraph, because it will affect great, huddled masses of humanity separated by weeks and even months of travel and now so illiterate that they may receive new knowledge only by word of mouth. Europe has been standardized politically and socially by systems of communication and transport. What, therefore, may not be expected of radio in Asia?

Improved communication means the breaking down of language-barriers. Europe for the purpose of international discourse, has tended to reduce itself to the use of three languages; who will deny that radio will aid in effecting a similar linguistic transformation in the East? The transformation must come to pass if the Himalayan mountaineer is to understand the broadcasted lecture of a Calcutta professor or the Hankow student his love-poem.

2. Speech has already been transmitted by radio between Arlington, Virginia, and Honolulu and between Washington and the Eiffel Tower. What may not come to pass when with little power required the voice of Einstein or Sir Oliver Lodge or the President of the United States will be projected to the uttermost parts of the earth? It may happen that by the year 2000 radio will bring about the introduction of English as a world language. Today, in Japan, China, the Philippines, India and Turkey, English is being eagerly sought in the schools.

It is altogether likely that the technically alert Japanese will first discover the propaganda possibilities of radio broadcasting. What it is difficult to accomplish by force of arms may be attained in a few gen-

erations by broadcasting. A steady stream of educational lectures passed through the ether can erode minds as rapidly as water erodes rocks. The Japanese now have one of the most powerful radio units in the world. No doubt it will drive home the Japanese point of view to thousands in China. We have only to think of the moral effect produced by President Wilson's exposition of democratic ideals, dropped behind the German lines during the war, to realize what an astute Japanese Government can accomplish in molding Chinese opinion.

3. The French have already established 15 radio stations in Indo-China, through which Indo-China receives every night from France, full market reports and the news of the day. The French might easily inundate China with Paris-made conceptions. . . The English have been even more ambitious. A radio system now links nearly every important British Colony with London. When her plans are completed, England will have instant communication with every British ship, every frontier army post, every handful of British colonists under the sun.

Japan has far-reaching radio plans. Radio seems especially created for the purposes of Japan, with its scattered island possessions. Premier Kato is said to have approved the formation of a company capitalized at \$100,000,000 to operate on a scale comparable with that of any European or American organization. The company will cooperate with the Marconi Co., the Radio Corporation of America, and French and Dutch companies, in building up a world-wide system. Trans-Atlantic radio service is now highly trustworthy, and direct trans-Pacific service will become so soon. Then the newspapers of the West will be able to collect news at a rate so low that Asia will undoubtedly play a more important part in the daily news.

Each nation with interests in the East will surely use its broadcasting

stations to explain its good intentions and to penetrate spheres of influence that it cannot enter physically. It will become more important than ever to win sympathies rather than territories. It is not difficult to imagine what use will be made of broadcasting by reformers.

Radio in the East seems destined to play a part comparable to that of the press in the West. What may not be expected of it, not only in the hands of a passionate idealist or political leader, but of an enlightened government genuinely interested in the education of the masses?

4. We must not forget that the radio receiver of today bears little relation to the receiver of tomorrow. Almost any prediction may be fulfilled. The few institutions of learning in the Orient will become beacons in a very real sense; the lecture on economics, on poetry, on science, will be heard, in a vast university extension system, in distant auditoriums, schools and huts. The monotony of the Asiatic village will be enlivened. The "Untouchables" of India may listen to a poet's recitation without fear of causing pollution. Strange news from the outer world will reach illiterate multitudes. A dozen stations would meet the needs of all China, six of all India. Station can be linked with station by telephone wire and the orator, the musician, may address himself to a continent. New York will listen to Rome. Patagonians and Eskimos, Hungarians and Californians, may rub elbows electrically. Asia will reach European and American minds. In radio lies the potentiality of a world point of view.

The temple bells of the East—who knows but we may hear them in Chicago? The distress of starving millions in China will be made known across oceans by an eloquent voice instead of by cold, impersonal type. Whole nations will become audiences, and the world will shrink into a little globe that can be held in the hand.

Asia, Jan. '23.



# First Things First

Condensed from *The Ladies' Home Journal*

Harry Emerson Fosdick

THE talk of two women on a Fifth Avenue bus recently gave a resume of their characters. They played bridge, apparently, a good deal of the time. They were gambling at it. They loved the theater, especially musical comedies. They loved to dance and evidently, when they were not playing bridge, dancing was their chief diversion. They loved their automobile trips. As for dress, how shall a mere man report their conversation about that. One listened to see if any other interest in life would be revealed, but this was all. Their talk had struck bottom.

These women live in one of the most critical generations in history, when there are great enterprises to serve, great books to read, great thoughts to think; and yet their lives, like a child's doll, are stuffed with sawdust. They represent an extreme form of one of the commonest failures in character—the crowding out of things that really matter by things that do not matter much. They are absorbingly busy with trivialities. They have missed the primary duty and privilege of life—putting first things first.

It never was so easy to fail in this particular way as it is today. The demands of life are absorbing; there are more things to do than we shall ever get done; there are more books than we ever can look at; there are more avenues of enjoyment than we ever shall find time to travel. In consequence, we are continually tempted to dabble. We litter up our lives with indiscriminate preoccupation. We let first come be first served, forgetting that the finest things do not crowd. Preoccupation is the most popular form of failure.

Consider, for example, our reading. Five hundred years ago there were no printing presses. Today reading is one of the dominant influences of human life. When one considers how reading seeps in through all our days, what power there is in books to determine our views of life, it is plain that reading is one of man's foremost responsibilities. While only a few people read perverted books, most of us miss the best books, simply because we litter up our minds with casual trash. We stop to pass the time of day with any printed vagabond who plucks at our sleeve, forgetting Ruskin's exclamation: "Do you know, if you read this, that you cannot read that?"

We read enough; but what? "Words, words, words," was Hamlet's answer. How many put first books first? To be sure, we read along specialized lines for efficiency in daily work. Moreover, we read to keep up with the times. And we read the books that are talked about just because they are talked about. Of all social compulsions none is more urgent than the oft-repeated question "Have you read ——" That club flogs us to our reading, and against the necessity of conversation at the next dinner we buy a best-seller.

Yet, so continuously reading, we read everything except the great books that we should read first. We read the little books that dress us in the tinsel of a ready conversation. Nevertheless, the world's poets and seers will come to us in a book as though there were no one else in all the world for them to call upon. Though we are so foolish as to forget, they will be there on the mor-

row to tell it to us once more. Great books are the perfect democrats.

Dean Briggs tells of some young American people on their first visit to Rome. Morning after morning they arose with the opportunity of a lifetime awaiting them—a whole city, fabulously rich in historical association. And every morning they played bridge in the hotel. Cries Dean Briggs: "What business had such people in Rome! What business had they anywhere!"

"Mr. Jones," said a youth, "is the most wonderful card-player I ever knew!" To which a girl answered: "Has it ever occurred to you that he doesn't know anything else?" The trouble with Mr. Jones is one of our commonest maladies. In a world where the needs are appalling, life short, the finest privileges of life enriching, Jones makes a fool of himself with trivial preoccupation. This tragedy, however, is often caused, not by flippant triviality, but by life's ordinary business. Business has been drawing off from Niagara Falls a little stream here and another stream there until the Indians "Thundering Water" may in the end be bare, ugly rock.

The consequences of preoccupation are often pathetic. An American once dashed through a great European art gallery. At the door he said to an attendant, "Not a thing here worth seeing!" The attendant replied "If you please, sir, these pictures are no longer on trial—the spectators are." That man had started with normal capacities to appreciate the finest gifts of life, but, preoccupied with many tasks, he had lost through atrophy the power to love the highest. We do not deliberately decide to lose all this beauty—the best books, music, art; we are simply busy.

A deeper matter concerns some of our lost moral and religious values. The problem of the family, for example, will be in a fair way toward solution if fathers and mothers would once more put first things first in their relationships with their

children. One of the troubles with this much berated generation—is the older generation. What the younger generation needs is not so much critics as examples. Parents, busy with many tasks, have farmed their children out to any agency from school and scout troop to a summer camp, where they can be rid of their responsibility. Yet parents have time to do those things which they consider essential. Their difficulty is that they think some things are more important than caring about their children, that some entrustedments are more sacred than that.

More than anything else one suspects that this is at the root of irreligion. It is preoccupation which generally makes the innermost relationships of a man's soul with God of no account. The highest is in all of us. At times it flames up and we know that we are not dust but spirit, and that in fellowship with the Spiritual Life, from whom we came, is our power and our peace.

The trouble with preoccupation is that it takes no account of the flight of time. Someone has figured human life as covering the span of a single day's waking hours from six in the morning until ten at night. Then if a man is 20, it is ten o'clock in the morning with him; if he is 30, it is noon; if he is 40, it is two o'clock; if he is sixty, it is six in the evening. So the day passes and the enriching experiences which fellowship with the Highest offers us are lost—because of preoccupation.

The famous Bargello portrait of Dante was lost for many years. An artist, resolved on finding it, located in a storehouse for wastage. When the rubbish had been carted out and the whitewash was being removed from the walls, old lines long obscured became visible until at last the lofty, noble face of the great poet was recovered for the world. Rubbish and whitewash had seemed to somebody more important than the face. . . . Some people who have been crowding out the best by preoccupation and postponement might well begin a new year with the single resolution to put first things first.

Ladies' Home Journal, Jan. '23.



# The Enjoyment of Music

Condensed from *The Outlook*

W. J. Henderson

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## What is Good Piano Playing?

1. Illusion of song sought by pianists.
  2. Melody should be clear always.
  3. Rhythm founded upon principles of meter in a poem.
  4. High notes often obscured and melody lost.
  5. Intellect and emotion each play its part.
- 

**T**OO many persons regard music and its performance as some sort of mystery, comprehensible only to those possessed of special training, whereas to a certain extent any one who has a good ear and will apply common sense to his consideration of music can determine whether or not it is good music which he ought to enjoy.

If music is an art at all, it is the art of beauty in sound. Although beauty has never been defined, the fact remains that there is a pretty general consensus of opinion. In regard to music the general view is that its fundamental beauty is the beauty of tone. If the sounds produced by instruments or voices are harsh, rough, impure, or, in a word, noises rather than musical tones, beauty cannot exist. For that reason we may without hesitation assert that the chief object of all musical technic is the production of euphonious tone. When Liszt declared that three things were needed to make a pianist: "First, technic; second, technic; third, technic," he meant that a perfect and inexhaustible technic is essential to good piano playing, for the reason that without it nothing can be made to sound beautiful.

Nothing is more generally misunderstood than what constitutes good piano performance. The million amateur pianists find that their greatest difficulty is to strike the notes written in all the "hard pieces" which the masters have given us. Yet the mechanical difficulties of fingering all those notes the composers never thought at all. They took that part of the execution for granted. So should we. False notes are simply forbidden.

But while playing the right notes the pianist ought also to be able to make them sound beautiful. No matter how intricate or rapid the passage, the tone drawn from the piano must be beautiful—namely, to restore to living, breathing eloquence the instrumental song which sleeps on the printed page.

The piano is an instrument of percussion, its tones being produced by the blows of hammers on metal strings. But the chief aim of the great artist is to disguise the percussive character of his instrument and to make it seem to sing. This semblance of singing is the greatest desideratum of all musical performance. What musicians mean by a singing tone is one that has a smooth and steady flow. The vocal quality is imparted by so performing that a series of singing tones in a musical phrase seem to be organically united. One note passes into the next without a noticeable break in the continuity of sound, yet the articulation between the two sounds is not blurred.

The piano of today is capable of this indispensable requisite of musical beauty to a far greater degree than the early ones. We have better strings, better sounding-boards,

better key actions, and better pedals. Yet the illusion of song has always been sought by pianists. Johanns Bach's son Emmanuel wrote: "Methinks music ought primarily to move the heart, and in this no performer will succeed by merely thumping. My chief endeavor has been to play as much as possible in a singing manner." Mozart cherished similar ideals. He demanded of the pianist a smooth gliding movement of the hands, so that the passages should flow like wine and oil.

2. But, while the singing melody is the basis of good piano music, as it is of all other music, it is not the whole of it. In the performance of certain types of melody, the staccato, or short, sharp touch is required. Yet a staccato should be played musically. Singers use the staccato, and the instrumental performer therefore can form a vocal ideal of this type of utterance. However, here enters another addition. The balance must not be destroyed. The listener must require the player to make the melody clear at all times and to give to the accordant or discordant notes precisely the amount of force needed to make them furnish the harmonic character of the performance. This is one of the most exacting requirements of artistic performance, for which the pianist must possess fingers and wrists trained to the utmost pliancy and independence, under such command that they execute his wishes automatically.

3. The rhythm of an instrumental composition is founded upon the same artistic principle as the lines of a poem, and the preservation of a clearly defined outline can be accomplished only by a correct treatment of the meter.

Not all the angels;  
In heaven nor;  
The demons down;  
Under the sea;  
Can ever disserve my soul;  
From the soul of;  
The beautiful Annabel Lee.

If you read it that way the rhythm—supposing it for the moment to be

piano and not word music—is wholly destroyed. It is the business of a pianist to convey to the hearer a clear and unmistakable outline, so that he may recognize the phrases of a melody and the melody as a whole. If you hear a blurred and uncertain melody, groping, as it were, its way toward you, be sure there is something wrong with the performance.

4. One of the commonest faults in piano playing arises from the fact that the high notes are sounded by short strings with short vibrations; while the bass strings are long and have more enduring vibrations. Pianists often forget this and make the bass of a passage resound so that the high notes are obscured and the outline of the melody lost. Obviously a composer wishes that everything shall be heard, but in proper proportion.

5. Finally, as to interpretation. This brings us to indeterminate quantities, for, while it is easy enough to decide when the interpreter is entirely wrong, it is impossible to pronounce a conclusive verdict when several admittedly great artists disagree. The true artist assimilates his composition. It becomes a part of his own artistic organization. When he gives it back to the public, he gives himself as nourished by Beethoven, Chopin, or Schumann. But at least the thoughtful listener can study the manifestations of the performer's temperament. Intellect and emotion must each play its proportionate part. Piano playing which is merely a bewildering exhibition of technical "virtuosity," as it is called, is worthy of admiration for just what it is, but it is far from being the supreme achievement of the pianist. Critics demand always that a pianist shall show ability to interpret some work of high intellectual design. An idol has been made of Gadowsky because of his extraordinary technic, but many of us would rather listen to an erratic but imaginative child like Guiomar Novaes.

The Outlook, Dec. 20, '22.

*The Reader's Digest*

# Plants—and Men

Condensed from Hearst's International

Luther Burbank

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"The world's foremost botanist tells what science has done for plants. Also he hints what it may do for mankind."

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**I**F we had depended upon nature we should have but few useful forms of plant life and none of the best forms. Take corn. Originally it was a Mexican grass, with a few kernels on each stalk and no cob. The patient labor of Mexican Indians for perhaps 10,000 years was required to evolve what we know as corn. Intelligence, which the Indians possessed, was necessary to select and cross the proper types. Yet I have taken Mexican grass and in 18 years produced excellent corn.

I crossed an English walnut tree with a California walnut, securing a tree that, at the age of ten years, is as tall and as large as the normal walnut tree is at the age of 100 years. By crossing the two types, I combined the best qualities of the two. A great variety of seedlings followed. Some were very tall and some were very short. Some grew more than six feet the first year and some less than an inch. By breeding from those that grew most rapidly in three generations I had the tree, now ten years old, that is nearly three feet through at the ground and more than sixty feet tall.

It will not be long before we shall be compelled to develop paper trees. The printing presses are eating up our forests more rapidly than they grow. What will soon be needed is a tree, suitable for conversion into pulp, that will grow rapidly and to great size. Such a tree can be produced.

A few months ago, a Japanese silk producer visited me and asked me if I could produce a mulberry tree, the leaves of which should be extraordinarily large and tender. I have produced it, and the tender leaves are ten times the size of an ordinary mulberry leaf. This tree eventually should have a great effect upon the output of silk, and perhaps a considerable effect on its price.

I have originated a new type of wheat that should add hundreds of millions of bushels a year to the world's wheat crop. On California land that would produce but 21 bushels to the acre of the best wheat hitherto known, I have produced 49.5 bushels. I have had reports on it from Australia, Canada, Minnesota, and every great wheat-growing area in the world. Everywhere it is a success.

A few years ago, I took the California poppy and turned it red. Now, in a great field of yellow poppies, the ordinary observer would note no difference in color. But I could see faint suggestions of red in some of these flowers. The seeds from those that showed faint traces of crimson were selected and from them were produced poppies that were more and more plainly tinged. In a few seasons the crimson poppy came into existence.

Walnuts had thick shells and small meats. I made the meats large and the shells as thin as paper. I even grew some without shells, but had to abandon them because the birds ate the meats. The cactus was an ugly desert plant, covered with spines sharp as needles. I took off the needles. The cactus leaves are excellent fodder for cattle, and the so-called prickly pears that grow on

the cactus have been converted into so great a delicacy that two of them are served in the New York hotels for a dollar.

A great demand has arisen for sunflower seed. It is good poultry food and from it also made an excellent substitute for olive oil. But hitherto birds have eaten a large percentage of the seeds. I have remedied this by producing a sunflower on a stalk little more than knee-high, the blossom of which is pointed directly toward the ground. A bird would almost have to lie on its back to eat the seed. Moreover, each flower contains five times as many seeds as the old flower.

But with all I have done and am doing the surface has only been scratched. The great discoveries and the great creations are yet to be made. And what a fruitful field it is. Create a kind of corn that has an extra kernel to the ear and more than 5,000,000 bushels are thereby added to each year's corn crop. It is entirely possible to create plants so good that each acre of land will produce ten times as much food as it creates today.

More types of plants are being created than ever before because the law of geometrical progression is at work. As more types come into existence, the opportunity for crossing is enormously increased. Similarly, the United States is now the scene of such curious crossing of human beings as never before took place anywhere. This is due to the fact that so many representatives of so many types were never before assembled in any country. As a consequence, we are producing more lunatics, more criminals, more men of fine ability and more men of little or no ability than any other nation. Great men are always the products of mixed types. China does not mix much. Behold the result. If what we call civilization is to endure, some way must be found to produce

more of the fit and fewer of the unfit. There is no escape from this conclusion. Otherwise, we shall be overwhelmed. In human breeding, as in plant breeding, there is no substitute for intelligent selection and crossing. Crossing, even when guided by intelligence, produces a host of inferior types along with a few good ones. Wherever you see a person of very unusual abilities, you may be sure that somewhere, not far back in his line, was some exceedingly fortunate crossing of types. Human beings make little attempt at selection. The most brilliant are not crossed with the most stupid. But at that, the high peak is pretty well leveled down in a few generations. When superiority in human beings persists for a number of generations it is because there was at least fortunate if not intelligent selection in the crossing of types.

Nature is so plastic that it is a crime to waste her forces. Instead of doing so little, we might do so much. Racial improvement, like plant improvement, is all a matter of heredity, environment, selection and crossing of types. We can do with plant life almost what we will. Why should we neglect to do with human stock what we will? Plant life is no more plastic than human life. Among the billions of common people who have lived have been a few who, in wisdom, understanding and perception, were as marvelous as my 10-year-old walnut tree is at its age. But when nature blindly produces a superior type it as blindly allows it to disappear. Plant breeders do not do that.

The strongest conviction I have, after 60 years' work with plant life, is that what can be done with plants can be done with human beings—and must be done if our civilization is not to be overwhelmed by the unfit. Plant life I am convinced, is not more plastic than human life.  
Hearst's, Jan. '23.

# What the Woman's Party Wants

Condensed from Collier's, The National Weekly

Alva E. Belmont, President of the National Woman's Party

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**"Here is printed a platform which may prove as epoch making as the Declaration of Independence. It is the challenge which the National Woman's Party flings to the world of men."**

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**T**HE third party which is soon going to enter the American political arena is the National Woman's party. Wise politicians of the other parties will do well to note that fact, and with it the fact that this party is well organized, has carefully defined aims, and above all, it has votes.

We have a definite goal to reach, and we cannot reach that goal over either the Democratic or the Republican road. For our goal itself is a third party, a woman's third party, a permanent political party. Women are one-half of the population of this country, and we believe that that half should have its own political organization to stand for its own aspirations and ideals and political beliefs.

We intend to keep our political standards higher than they are accustomed to be kept, and if a party of opposition wants to compete with us, it too will have to raise its standards. Such a condition would obviously react to the benefit, not of women, not of men, but of all Americans. It would mean the presence in politics of both the man's and the woman's point of view, whereas hitherto we have had but the one point of view. Surely the whole is better than either half.

There follows on this page the Declaration of Principles of the Woman's party. It is the first polit-

ical platform ever written from the party to the individual. It is the first time that any party has ever shown its members what they can get out of the party. Furthermore, it is a guiding chart drawn up by women for women. In it are none of the sophistries or will-o-the-wisps so bounteously supplied the woman voter by the established political parties.

These things, then, are the principles that you must adopt if you are anxious to help complete the work which must be completed.

## Declaration of Principles

(Adopted by the Conference of National and State Officers of the National Woman's Party, November 11, 1922.)

*WHEREAS, women today, although enfranchised, are still in every way subordinate to men before the law, in government, in educational opportunities, in the professions, in the church, in industry, and in the home;*

*BE IT RESOLVED, That as a part of our campaign to remove all forms of the subjection of women, we shall work for the following immediate objects:*

1. That women shall no longer be regarded and shall no longer regard themselves as inferior to men, but the equality of the sexes shall be recognized.

2. That women shall no longer be the governed half of society, but shall participate equally with men in the direction of life.

3. That women shall no longer be denied equal educational opportunities with men, but the same opportunities shall be given to both sexes in all schools, colleges, and universities which are supported in any way by public funds.



4. That women shall no longer be barred from any occupation, but every occupation open to men shall be open to women, and restrictions upon the hours, conditions, and remuneration of labor shall apply alike to both sexes.

5. That women shall no longer be discriminated against in the legal, the medical, the teaching, or any other profession, but the same opportunities shall be given to women as to men in training for professions and in the practice of these professions.

6. That women shall no longer be discriminated against in civil and government service, but shall have the same right as men to authority, appointment, advancement, and pay in the administrative, the legislative, and the judicial branches of the government service.

7. That women shall no longer be discriminated against in the foreign trade, consular and diplomatic service, but women as well as men shall represent our country in foreign lands.

8. That women shall no longer receive less pay than men for the same work, but shall receive equal compensation for equal work in public and private employment.

9. That women shall no longer be barred from the priesthood or ministry, or any position of authority in the church, but equally with men shall participate in ecclesiastical offices and dignities.

10. That a double moral standard shall no longer exist, but one code shall obtain for both men and women.

11. That women shall no longer be discriminated against in treatment of sex diseases and in the punishment of sex offenses, but men and women shall be treated in the same way for sex diseases and sex offenses.

12. That women shall no longer be deprived of the right of trial by a jury of their peers, but jury service shall be open to women as to men.

13. That women shall no longer be discriminated against in inheritance laws, but men and women shall have the same right to inherit property.

14. That women shall no longer be required by law or custom to assume the name of the husband upon marriage, but shall have the same right as men to retain their own name after marriage.

15. That the wife shall no longer be considered as supported by the husband, but their mutual contribution of the family maintenance shall be recognized.

16. That the husband shall no longer own or control his wife's property, but it shall belong to her and be controlled by her alone.

17. That the husband shall no longer control the joint property of his wife and himself, but the husband and wife shall have equal control of their joint property.

18. That the husband shall no longer obtain divorce more easily than the wife, but the wife shall have the right to obtain divorce on the same grounds as the husband.

19. That women shall no longer be discriminated against in the economic world because of marriage, but shall have the same treatment in the economic world after marriage as have men.

20. That the father shall no longer have the paramount right to the care, custody, and control of the child, to determine its education, and religion, to the guardianship of its estate, and to the control of its services and earnings, but these rights shall be shared equally with the father and the mother in case of all children, whether born within or without the marriage ceremony.

21. In short—that woman shall no longer be in any form of subjection to man in law or in custom, but shall in every way be on an equal plane in rights, as she has always been and will continue to be, in responsibilities and obligations.  
Collier's Dec. 23, '22.

# World News Through Colored Glasses

Condensed from The Nation

THE news-propagandist did not cease his activities with the termination of the World War. Such news as has been coming from Constantinople has been censored at the source and colored of course, entirely in the interest of the censors.

What is true of Turkey is true elsewhere. A correspondent of the New York World, Mr. F. P. Glass, Jr., who has just returned from India and Egypt, declares that the outside world was not allowed to hear what happened at the recent proclamation of the Sultan at Cairo: "Not a line appeared in the American press on the riots and the strict police control that attended the coronation of the Sultan as King of Egypt. The city of Cairo was under martial law and the censorship was complete. It permitted the world to know that the King had been crowned—just that and no more, and no more could be sent." Mr. Glass wrote various letters upon his observations in Egypt, including a report of the killing of 17 men out of an army of 7,000 who attempted to storm the Sultan's palace. None of these letters got through to New York; neither did one written from India about the political conditions there. They were "lost in the mails," although letters dealing with personal affairs found their way to their destinations. Mr. Glass was comforted by the fact that he had copies of the lost communications. But, curiously enough, those copies disappeared from his trunk which spent some unexplained time in the hands of French custom officials. Obviously it is hardly the fault of the mails that our American newspapers are suddenly without news of India—although, as Mr. Glass says, "things are boiling" there; a biased censorship is chronic in India.

A recent issue of the "Editor and Publisher" contains a graphic account of the severe censorship imposed in Athens during the Greek revolution. There, too, the effort was always a deliberate attempt to control the character of the news; everything had to be written from the Government's viewpoint. It was, for instance, not permissible to herald the coming of the revolution until the insurgents actually captured the censor. The spirit in which this is done is evidenced by the attitude of the dictator of Italy. Mussolini has just warned Nitti's newspapers that, unless they cease to print unfavorable news items about the Fascisti, they will be suppressed—this after he has terrorized the Socialist press into silence. How can foreigners hope to form an accurate opinion of Mussolini's achievements when his critics are muzzled?

From a different angle, but illustrating the effectiveness of well-organized propaganda, it is interesting to quote Sir Gilbert Parker concerning British efforts to induce us to enter the war:

I need hardly say that the scope of our propaganda department in America was very extensive and its activity very wide. We furnished a weekly report to the British Cabinet; we kept in constant touch with the correspondents of American newspapers in England; we arranged interviews for these correspondents with prominent Englishmen, and we furnished each newspaper in America with an English newspaper; we influenced the man in the street through the moving picture shows, articles, and pamphlets; replied to letters of American critics. We advised and stimulated many persons to write articles; we used the friendly services and assistance of confidential American friends. We established associations for propaganda by personal correspondence with influential people in every profession, beginning with university and college presidents, professors, and scientific men, running

(Continued on Page 666)



# The Great God Mars

Condensed from *The Freeman*

**T**HE budget figures for the fiscal year 1924, recently laid before Congress, are the greatest indictment of modern civilization," exclaims the New York World. "They show that nearly nine-tenths of the energy of government goes to the business of fighting, and a little more than one-tenth goes to the civilized business of research, improvement and development." In this budget the actual proportion is 85 per cent for war and 15 per cent for other purposes. Some \$2650 million out of something over three billion dollars is consecrated to the great god Mars. From the budget-figures we lift a few items which indicate the relation of political government to human welfare, human happiness and human progress:

For wars, past and to come .....	\$2,650,000,000
For promotion and regulation of agriculture.....	24,876,799
For promotion of public health .....	15,877,339
For promotion of labor-interests .....	4,718,030
For promotion of public education .....	10,151,060
For commission of fine arts .....	6,000
For study of causes and remedy for wars .....	0,000,000,000

Such is the political budget of the greatest Christian nation in the world for the year of our Lord 1924.

There are other matters of interest in this fiscal document, pensions,

for example. It is something of a puzzle to us how, some six decades after its close, when the grandchildren of its heroes are middle-aged, the Civil War still costs us nearly \$250 million a year for pensions. It is beyond us.

There is also the case of the navy. Less than a year ago, Mr. Hughes declared that the Washington conference was the most "extraordinary and significant" event in history, and all our political leaders assured us that hereafter naval appropriations would take a great drop. We have been awaiting Mr. Harding's budget-figures for evidences of this drop, and here they are; and we note that of the total appropriations of nearly \$300 million for the current year, it is proposed to lop off some \$1,400,000, or less than one-half of one per cent. Back in the innocent days of 1914 we spent \$140 million on the navy and thought we were doing uncommonly well; but that is another story. Of course the real test of the Washington conference is not in the total appropriations, but in what we spend in new construction and in repairs. In the current year our figure for this has been \$28,500,000. For 1924 the budget calls for \$40,985,000. In other words, the net result is an increase of some 35 per cent in the cost of our naval construction. *The Freeman*, Dec. 20, '22.

(Continued from Page 665)

through all ranges of the population. We made use of the Y. M. C. A., libraries, clubs, and newspapers. We had ten thousand propagandists in America.

The "Editor and Publisher" affirms that American newspapers "cannot present, interpret, or amplify news that is slain in its cradle" and calls upon our press to keep America alert to the "welter of intrigue and secret machinations for national gain that is keeping Europe

in unending upheaval" so that America can "upset the stupid plans of greedy self-seeking chancelleries of an Old World that seems more senile every day. What that calls for is simply that our papers shall make it their business to question the sources of their news and protect the American public from the avalanche of lies and propaganda which is descending upon it.

# The Way to Improve Congress

Condensed from The World's Work

1. Congressmen little more than errand boys for their districts.
2. The need for budget reform.
3. A new reason for an improved diplomatic service.
4. If the purchasing power of money could be stabilized.

IF any one wishes an explanation of the mentality and sense of public duty so commonly manifested in Washington, a study of the daily routine of the average Congressman will furnish it. How does the Congressman spend his time? How, under the present popular conception of the functions of a legislator, is it inevitable that he should spend it? Probably most people have a mental picture of a Congressman attending committee meetings, studying public documents, following with an attentive ear profound discussions of public questions at the Capital, constantly seeking out men and women who can keep him well informed on those great problems which he is called upon to decide. Unfortunately this picture is purely fanciful. In only rare cases does this type of Congressman exist. In most instances the Congressman is little more than an errand boy for his district. His time is largely occupied in performing personal services—in answering letters, receiving calls of constituents, piloting the people from home around Washington, obtaining favors for them at the departments, getting them offices and pensions, pursuing appropriations for rivers, harbors, public buildings, and other undertakings of a local kind. The effect of such activities must inevitably appear in the character of Congressmen and in the statesmanlike qual-

ity of the legislative chambers. A foreigner reading the American press would be amazed at the disrespect that seems to be felt generally for the gentlemen who are entrusted with the great power of making laws. The criticism chiefly urged is that Congressmen are not interested in big things; that their outlook is provincial; that only measures which have an attractive force for votes seem to inspire their efforts. These criticisms, to a great extent, are well founded; yet the point usually overlooked is that the system under which Congressmen work is responsible; so long as the American people regard their representatives as personal envoys whose time, instead of belonging to the nation, belongs to themselves, it is useless to look for any great improvement. There will always be plenty of men willing, for the \$7,500 a year which the position pays, to perform the rather undignified duties which the post demands, but for the American of energy and ambition, who would enjoy a career which offered real opportunities for statesmanship, this occupation will have no great attraction.

2. A general change in the method of conducting the public business must therefore be an indispensable preliminary to any great improvement in the intelligence of Congress itself. A new scheme which would take out of Congress a multitude of petty matters would leave the national lawmakers the time to attend to the more serious aspects of their work. The Harding Administration has taken the first step in the creation of a Federal Budget. Yet the present budget system, though excellent as a beginning, is by no means complete. Such a complete budget would automatically take out of the

hands of lawmakers most of the details which now so seriously interfere with their more important duties. Under a real budget system a legislator does not possess the right to introduce bills calling for the appropriation of the public funds; such appropriation bills are always presented by the responsible ministry; the legislature can decrease the amounts asked for, or refuse to vote for them at all; the one thing it cannot do is to increase them. If such a rule were in effect at Washington, the Senators or Representatives could not constantly present measures granting pensions, erecting public buildings, dredging rivers, harbors and creeks, and the like. The improvement that would result in the conduct of the public business, and the enhanced dignity of Congress, are incalculable. The difficulties involved in introducing this change in Congress are not insurmountable, and until this new principle becomes an active force it is vain to look for any material improvement in the lawmaking bodies. *World's Work*, Dec. '22.

3. Only a few years ago it was popular to sneer at the diplomatic service as an expensive superfluity. It is therefore encouraging that Mr. Hughes not only endorses its usefulness but demands its extension, and Mr. Hughes brings forth a new reason for this reform. The Washington Conference has enforced the lesson that the coming time will have an ever increasing need of diplomatic agents. The more we decrease preparations for war the more we shall need that other agency for settling disputes between nations—diplomatic negotiation. The ideal situation will be obtained when there are no soldiers or sailors or heavy artillery or machine guns, but an efficient corps of diplomatic agents constantly at work ironing out the differences that will arise among the most friendly peoples.

Moreover, the diplomatic service is a financial marvel among govern-

ment departments; not only does it not cost the taxpayers a penny, but it actually makes money. In fees and other payments it takes in each year a million dollars more than it costs.

These things are not only an argument for the diplomatic service but for an improved diplomatic service. The larger positions should be made accessible to the man who starts at the bottom; the big places should not be bestowed as a consideration for campaign considerations; the diplomatic service, in a word, should be made a career. It is a hopeful sign that Mr. Hughes favors all these things, and that steps are being taken to realize them.—*The World's Work*, Dec., '22.

4. The Committee on Banking and Currency has before it for consideration a bill which, if it could become a law, would work more effectively toward economic justice and practical stability than any other measure that has been proposed in decades. We refer to Congressman Goldsborough's bill "to Stabilize the Purchasing Power of Money." The method it applies is well known through the works of Professor Irving Fisher. Vary at need the metal content of the "gold dollar" in the reserves on which the currency is based. When prices measured in gold rise, increase the gold in the "dollar" proportionately; when prices fall, reduce it. By this plan a hundred dollars in currency would command approximately the same volume of the necessities of life, from month to month and from decade to decade. It would establish increased security and definiteness for all financial transactions extending over a period of time. In buying life insurance for example, one would know that his dependents would actually secure the purchasing power requisite to decent living. As matters stand now no one can tell what the fluctuations in prices may do to the money benefits he contracts for. Most important of all, the plan would do away with the friction between employers and employees that always attends great changes in the price level. Most strikes are called either to force up wages when prices rise or to resist wages cutting when prices fall. They are the direct product of a defect in our monetary system for which Mr. Goldsborough's bill offers a radical cure. *New Republic*, Dec. 20, '22.

# Bonds of Better Understanding—2

Agencies That Are Promoting International Friendships

1. The National Student Forum plans a unique speaking tour.
2. The university women of many nations are banding together.
3. The "International House" is a step in the right direction.
4. Women of all lands who oppose war are uniting forces.

THE National Student Forum, an affiliation of liberal groups in American colleges and universities invited six students from European universities to undertake a speaking tour through American institutions. The students are from England, Denmark, Holland, Germany and Czechoslovakia. Two "missions" will be organized, each of which starting in January, will visit and speak in 25 colleges between the two coasts. The Forum hopes to stimulate student interest in international questions. The plan seems most admirable as a means of overcoming the provincialism of the average American student group.

The Survey, Dec., 15, '22.

The International Federation of University Women is a league of women whose aim is "to promote understanding and friendship between the University women of the nations of the world, and thereby to further their interests and develop between their countries sympathy and mutual helpfulness." Here, on a small scale, in a small cross section of humanity, a little group of women of some 17 different nations are today proving world friendship to be a reality, and are gaining from it immense enrichment and enlightenment. They are banded together

in a determined effort to substitute mutual knowledge, sympathy and confidence for the ignorance, jealousy and suspicion that have hitherto characterized international relations. The members of this Society believe, and have indeed already proved it true, that if you get to know a person or a nation you generally find something to like in them, and that only by the knowledge which comes of informal meetings and straightforward and sincere discussion in small groups, only in short by personal relations, can divers national points of view be understood, mutual respect and liking be engendered and the ground prepared for the disposition towards friendliness and co-operation, without which the machinery of the League of Nations is but an empty name.

The International Federation was formed three years ago by the American, British and Canadian Associations of University women federating together. At that time there were only six national associations in existence. During the following two years 11 more were formed, and from messages received from China, Greece, Japan, Poland, South Africa and Switzerland we hope very shortly that 6 more will join us. The American Association is the largest, with over 14,000 members.

One of our chief practical activities at present is the endowment of international fellowships and the provision of facilities for exchange of University teachers and students. The establishment of Club houses in all the great cities of the world is another branch of our work. These are supplemented by local hospitality committees, so that a University woman travelling in any country shall be at once welcomed by the people in it of her own kind, and in-

troduced to those she would be specially interested to meet.

We are but on the threshold of what we believe to be a very far reaching movement, the results of which are incalculable. At present, it would appear that the world is peopled chiefly by madmen bent on self destruction. It is clear from modern research that with a comparatively small increase of time, money and energy devoted to it, human life could become, from the physical and mental point of view, so infinitely more wonderful and beautiful than it is today as to be scarcely recognizable. Everyone could have sunshine and fresh air, wholesome and pleasant food, change of scene, practically everyone could be healthy, strong and vigorous, and enjoy interesting work and happy leisure. But the nations cannot spare the time or money to follow up these clues, leading to physical and mental vigor, liberation and enrichment, for they are too busy fomenting quarrels and piling up armaments in preparation for a war which, if it comes, it is generally recognized must mean the extinction of civilization as we know it. Only one thing can prevent such a catastrophe, and that is the mental enlightenment and consequent will to peace of the larger proportion of the individuals forming the nations.

Caroline F. E. Spurgeon, *Our World*, Dec. '22.

With the increasing number of students coming to New York from all over the world, the question of housing facilities becomes daily a more serious matter. The Intercollegiate Cosmopolitan Club, formed some twelve years ago by a group of college students, grown now to a membership of 730, with representatives from 68 different countries, has, in a measure solved the problem.

"International House," the gift of John D. Rockefeller, Jr., to the Cosmopolitan Club, now being built on Riverside Drive opposite Grant's

Tomb, will accommodate 500 resident students and will be unrestricted as to religion, nationality, race or color. This building with its assembly and social rooms, cafeteria and gymnasium, is expected to fill a long-felt need in the lives of strange boys and girls coming to study in and near New York, who have found it difficult to procure living quarters near their study halls. The director of the club states:

"The club's purpose is to unite for mutual benefit, socially, intellectually and morally, students of all the schools in New York; to promote friendly relations between foreign and American students and to bring foreign students in contact with American home life. Dinners are given frequently at the homes of the club's well-wishers, excursions are planned to interesting places, and on 'national nights' the different groups exhibit their music, art, manners and customs. International forums are also held, at which questions of national and international scope are discussed in order to bring about sympathetic understanding of the various viewpoints of the different groups."

Mr. Rockefeller, who it is said has been much impressed by the club's service, stated in his letter of gift that he was glad to be identified with an undertaking whose "possibilities for good seem almost limitless."

*New York Times*, Dec. 17, '22.

The Women's International League for Peace and Freedom has Jane Addams as President, with Professor Emily G. Balch in the International Office in Geneva. It aims at binding together women in every country who oppose all war and who desire to promote "the creation of international relations of mutual cooperation and good will in which all wars shall be impossible; the establishment of political, social and moral quality between men and women; the introduction of these principles into all systems of education."

This organization has sections functioning in 21 countries and publishes at Geneva a weekly paper dealing with the International activities of women.

*Our World*, Dec. '22.



# Bonds of Better Understanding—3

Condensed from Our World

William Pierson Merrill

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A great Conference of religions, uniting Protestants, Catholics and Jews in bonds of helpful fellowship for securing lasting peace and good will throughout the world is in prospect.

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**L**AST August a leader in the public life of America fresh from observation of conditions in Europe, wrote, "The real fundamental difficulty is a lack of good will. There is little feeling of brotherhood. There is intense and blind nationalism. I do not see where there is hope of successfully attacking the fundamental problem if the church is not equal to some beginning."

The church is making such a beginning. The "World Alliance for Promoting International Friendship through the Churches," officially indorsed by many church bodies, is rapidly gaining power and influence. It is based on a simple conviction—that the church of Christ, in all its parts, and in all countries, ought to act as leading agent for good will between nations; and that it can so act at once. With this goes another conviction, that the best way to foster the spirit of good will is to bring men of different races and points of view face to face in a common spirit of faith and hope and good will.

The Conference held in Copenhagen in August was an impressive demonstration of the widespread and deep feeling in the church that it must stand for good will between nations and races. About 250 men and women were present, strong and representative figures—the best of many denominations from 26 coun-

tries. Live topics were discussed in virile fashion, such as the rights and wrongs of minorities, and disarmament. Hot words were spoken; nothing was covered up or smoothed over. But the spirit of good will was ever present and prevailed as the predominant note in the gathering. The French and German delegates clashed over disarmament, and it was a dramatic moment when a report on the subject was unanimously adopted, the leaders of the German and French groups standing with clasped hands. One felt that the spirit of Christ can indeed bring and hold men together despite all their tragic differences.

What did the Conference accomplish? It adopted strong resolutions on the Rights of Minorities and on Disarmament; voiced emphatically the Christian condemnation of war; called all Christians to be apostles of good will; sent greetings to the League of Nations, to which it referred the question of justice to oppressed minorities. But the chief results were not in word, but in fact. It made the men present more aware of the vast possibilities that lie in Christian fellowship, and in the common faith and spirit of Christians everywhere. It confirmed the hope and courage of the national councils in the 26 nations which had part in the movement. It sent back to every nation a group of church leaders, better-informed about their neighbors, surer that men of other races and nationalities are like themselves with a new generosity of outlook, and a new determination to stand for good will as the practicable solution of the desperate state of world affairs.

It set forces in motion that may mean much. A Scotch minister of the best type, Alexander Ramsay, was taken from his church in London and appointed organization Secretary for Europe. He is bringing about group conferences at critical points, Hungarian churchmen with Roumanian, Polish with German, and the like. Long strides were taken toward the holding, probably in 1925, of a Universal Conference of the Churches of Christ, to consider the common life and work of the churches. All Christian bodies will participate in that conference, except the Roman church.

Leaders in the Roman Catholic Church have expressed warm interest in the proposed conference of religions. The Board of Trustees of the Church Peace Union is made up of Protestants, Catholics, and Jews.

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(Continued from Page 654)

By Max Nordau

There will be no moral advance internationally until there comes to be a single standard of honesty both for individuals and for nations. A man steals a gold watch, and he is put into prison. A nation steals a gold field. But who is there to put it into prison? In the one case the world calls it theft. In the other, conquest. You see, then, don't you, that might makes right in this civilization of ours? In a real League of Nations there may be salvation. There must be the administration of all the goods of the earth in the interest of all the peoples of the earth—and the spirit that should be behind such an administration!

McCall's Magazine, Jan. '23.

While the World Alliance Movement has been able thus far to bring into effective cooperation only Protestant and Greek forces, beginnings have been made of a parallel movement in the Catholic Church, in close touch with the World Alliance.

The American delegation came back resolved to awaken America to her international duty and opportunity, to rouse the religious folk of this country to demand of the government immediate and full cooperation with the other nations of the world. They are starting a campaign which will soon be heard all over the country.

It is only a beginning; but, in a new and hopeful sense of the old phrase, it is the beginning of the end; and the end is the reign of the spirit of brotherhood. Our World, Jan. '23.

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#### Women in English Elections

**E**NGLISH newspapers containing the full reports of the British elections reveal a number of fascinating details which eluded the cables:

While only the two women who already held seats were elected to the new Parliament, the thirty-one women candidates this year received a total of 212,000 votes, or an average of 6,000 per candidate, as against 58,000, or 3,000 per candidate, in 1918.

Forty-two members of the new Parliament are miners: seven are brewers; twenty-three newspaper owners or writers.

Of thirty-two Jewish candidates eleven were returned. Six of these were Conservatives; Mr. Shinwell is the first Jewish representative of the Labor Party to sit in Parliament. The Nation, Jan. 3, '23.



# The American Jail

Condensed from The Atlantic Monthly

Joseph F. Fishman

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1. The result of untrained wardens.
  2. Reforms needed in our jails.
  3. The curse of idleness.
  4. The tragedy of innocent sufferers.
  5. The Michigan Board.
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(Continued from the December)  
Digest)

ONE of the chief causes of the conditions existing in our jails and prisons today is that in so many cases the wardens, and their subordinates, are entirely untrained for their positions. On the one hand, the new warden is surrounded by young persons just starting on the downward path. On the other hand, he has to deal with the most vicious, resourceful, and determined criminals, quick to take advantage of the slightest opportunity to "beat the game." Into this seething cauldron the new warden is projected. The inevitable reaction takes place. At the end of a year or two, after he has found that the vicious class has deceived and imposed upon him, the bewildered and disillusioned official entirely loses sight of the human element and looks upon every man or woman in his charge, whether young or old, convicted or unconvicted, as an utterly hopeless scoundrel, who is not entitled to any more consideration than a beast. He entirely loses sight of the other class—the smaller class it is true, but nevertheless sufficient in numbers many times over to justify efforts at reclamation. It follows, then, as a matter of course, that every method of administration is designed, not to help the smaller

class, but to hold in check the more vicious class.

The State of Michigan is an encouraging illustration of what a state can do toward remedying conditions in its penal institutions. Michigan, like a very few other states, has a law under which the State Board of Charities can condemn and close institutions which are unfit. Michigan also makes a particular effort to separate the juveniles from the older offenders. This Board is doing a splendid work in the right direction. But, even so, many Michigan jails are still dirty, out of date, and the great curse of idleness is still the prevailing condition.

2. It seems very clear that, if we are to reduce danger to the community and check the tremendous social and economic loss due to crime, we must first reform the jails. First of all, they should be kept clean. Every jail should have a sufficient number of shower baths—not tubs—and a sufficient amount of hot water at all times. Every prisoner should be compelled to take a bath immediately upon his arrival, and at regular intervals thereafter. Not five per cent of the jails of the country have compulsory-bathing rules. If the prisoner is found to have vermin, he should be at once separated from the others, and his clothes fumigated.

Of course, the overcrowding in many jails should be discontinued, and every prisoner allowed the amount of cubic space which physicians hold necessary to health. This is now the exception instead of the rule. And that the heating should be sufficient, and the plumbing modern, is too obvious to require comment. There should certainly be a

complete segregation of all prisoners suffering from infectious diseases. Every jail should have a hospital. Not one in 50 has it now. I should say that in 3,000 of the 3,500 county jails in this country, no effort whatever is made to ascertain if a prisoner is diseased on his arrival, or to segregate him if it should be known that he has a contagious ailment.

Juveniles of both sexes should be separated entirely from the older prisoners. . . . While an attempt is made occasionally, here and there, at some form of segregation, one important phase of the matter is overlooked nearly everywhere. This is the segregation of the convicted from those awaiting trial. The gross injustice to those subsequently proven innocent, of herding them in with the guilty is one of the outrages which the state perpetrates upon those of whom it expects at all times the most upright conduct. Another unnecessary injury inflicted upon the untried is the practice of compelling them to remain in jail for a long time, awaiting trial. It is not at all unusual to allow them to remain in jail for one, two, three, or four months, sometimes much longer.

The prisoner should be given some exercise daily, and some kind of recreation once a week. Confinement in a penal institution is sufficient punishment. Neither the community nor the prisoner is helped by the addition of mental torpor and physical inertia to undermine health and character. At least, reading matter could be supplied. This would be a very good way to give the prisoner something to think about other than the vainglorious tales of crime related by his associates.

I have personally known Federal judges to be swept off their feet with astonishment when told of conditions existing in jails to which for many years they had been sentencing prisoners. Every judge should visit, at unexpected times, each institution to which he sends prisoners.

By all means abolish the fee system of feeding prisoners. No official

should be allowed to receive one cent of profit from such feeding.

3. But far more disastrous to the prisoners and to society than all the evils discussed above, is the curse of idleness. There are at all times from 200,000 to 300,000 prisoners in the jails of the United States—kept in utter and complete idleness. The economic loss to the individual and to the state, the mental and physical stagnation, and the moral pollution which inevitably follow in the wake of the man who has nothing to do, daily take their relentless toll in the jails. Work of any kind should carry with it a system of reasonable compensation for the prisoners. Determined though a man may be to lead a straight life, it takes but a day or two of hunger to bring him to a mental state of self-justification, which is the first step to crime. To turn a man out penniless in summer is bad enough; in winter, it is criminal. A prisoner should be able to accumulate in two or three months a sufficient amount of money to float himself when he gets out, until he is able to obtain some work to do.

Not the least of the just criticisms of our penal system is that the dependents of a prisoner suffer during his confinement more than he does. I believe some of this distress caused the innocent could be relieved in part, by turning over to such dependents a portion, if not all, of the money which the prisoner earns. And unquestionably a prisoner who is subsequently acquitted should receive a greater compensation than one who is convicted. At present, a man held in jail for months and then acquitted gets no compensation of any kind, although his imprisonment may have cost him many hundreds of dollars through unemployment.

One of the basic necessities for maintaining the jails in proper condition is their regular inspection by some competent authority, with the legal power to make necessary changes. A law similar to that which empowers the Michigan Board should be enacted in every state.

# "Every Day, in Every Way"

Condensed from National Brain Power Monthly

Wainwright Evans

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The Editors hold no brief for  
Coneism, but believe this article  
will be found of interest.

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**I**S it not possible that science, delving as it does deeper and deeper into what might be called the mechanisms of the spiritual life, will before long discover a definite method in psychology by means of which self-mastery might scientifically and certainly be attained not by a few exceptional persons here and there, but by the vast majority of our race?

One scientist, Dr. Emile Coué, is making that very claim. The simplicity of his method is almost shocking. In fact that is the thing which fails to put it across in the minds of many persons who demand a certain amount of black magic in their lives. It consists, principally, in the repetition of a ten-word formula 40 times a day. It is very much like the spell which, as children, we used to shout over and over again at the indifferent lady bug perched on our hand: "Lady Bug, Lady Bug, fly away home; your house is afire and your children alone." You will remember that all one had to do was to keep it up long enough, and in time the Lady Bug would spread her wings and depart.

We didn't say the old rhyme with any effort to use our wills, or with any mental concentration on its meaning. And it is in the same frame of mind, making oneself "as a little child" that one is to repeat the ten-word formula, "Every day, in every way, I am getting better and better." The use of that formula has resulted

in many thousands of cures of many kinds of physical and mental ailments, when it is practised in the manner prescribed by Coué. Coué is a French psychologist whose name is today a household word in England and France, and is rapidly becoming so in the United States since the publication here of his book, "Self-Mastery Through Conscious Auto-Suggestion."

Emile Coué has for many years been a specialist in the use of suggestive therapeutics at Nancy, France. For many years his technique has revolved around the daily use of the formula quoted, and long use of it proves beyond question that anybody can obtain results from it by using it strictly in accordance with instructions. The method is this: Just before rising in the morning, and immediately after going to bed at night, repeat the formula 20 times, *moving your lips*. In order that the counting may be done automatically, have a piece of string with 20 knots in it. Repeat the formula in a kind of monotonous singsong, the way children repeat nursery rhymes, with no concentrated thought on the meaning. Above all, put yourself into a mental condition of as much faith and confidence as possible. Don't worry if your degree of confidence is not so great at first as it might be. A little faith, if you have it "even as a grain of mustard seed," goes a long way. Christ knew what he was about when he prescribed faith.

Furthermore, if at any time you find yourself either in physical or mental distress, at once affirm to yourself that you will not consciously contribute to it—that you are going

to make it disappear. Then shut your eyes, withdraw yourself from your surroundings, pass your hand over the place of pain if the trouble be physical, or over your forehead if it be mental, and repeat rapidly, for as long a time as may be necessary, "It is going, it is going, going, going—" etc. The repetition must be very rapid, and must be made with a movement of the lips. Coué states that with a little practice this will cause the distress to leave you in 20 to 25 seconds. Don't forget that there must be no effort at practicing auto-suggestion, no exertion of the will, and no laborious concentration of the mind. Remember the Lady Bug. Just say Coué's little rhyme with trust, enjoyment, and ease, and the results will amaze you. Don't watch the Unconscious; let it alone. You have sowed the seed; don't expose it to see if it is growing. You will kill it if you do. Don't make negative suggestions. In a condition of anger, for example, don't affirm the passing of your anger, affirm the feeling of sympathy, patience, and good humor.

Is it reasonable to believe that the Imagination, once put in motion, can work such miracles? Everybody admits that the Imagination plays a tremendous part in life. We know that there is something within us which can make a man faint at the sight of blood, can make the heart pound madly in a moment of excitement or fear, can exhaust the energies of a body in a moment of anger, can turn one dizzy in high places, and can banish a headache in a moment of pleased absorption. But people in general haven't the faintest conception of how boundless, how limitless are the power and influence of the Imagination. And it is of capital importance to note that Coué uses the terms Subconscious and Imagination as synonymous. The Subconscious is a vast unexplored region in which resides the mystery of Life itself. It is the storehouse of

memory, and is apparently incapable of forgetting anything; it is operative in telepathy; it is the determiner of our moods; it is the seat of the emotional life. Further, it is the supervisor of our physical functions, being in absolute control of the digestion, assimilation, circulation of the blood, the action of the lungs, liver and kidneys, and the activities of enormously important glands. In short, it is You! And the objective mind is merely its servant. What a man's Imagination believes and accepts is, so far as he is concerned, the truth. Against it the Will doesn't stand a show.

Observe, for example, that if a man lays a 12-inch plank, 30 feet long, upon the ground, anybody can walk from one end to the other of it without stepping over the edge. But who could walk it if it were lifted to the height of a cathedral? In spite of every effort of the will, one could not go forward without falling. The explanation is that in one case you imagine that you can walk the length of the plank, and that in the other case you imagine that you can't. So long as you continue to imagine you can't your will is powerless to enable you to do it. You picture in your mind that you are going to fall; and the only result of an effort of will under such conditions is to intensify the picture painted by the Imagination. This is the Law of Reversed Effort.

We are never free from Auto-suggestion—it is always operative; we are applying it every minute of our lives. And the trouble is that it is Spontaneous Auto-suggestion instead of Conscious Auto-suggestion. We make haphazard and irrational use of a force which we might just as well use rationally, and to our incalculable gain. It will now be clear why Coué is insistent that in the use of Conscious Auto-suggestion, there must be no effort—for effort involves a use of the Will, calls into mind the critical, doubting faculties of the mind, and results in the operation of the Law of Reversed Effort. A mechanical repetition, with a movement of the lips, will take automatic effect because there will be no opposite suggestion present to controvert it.

By so pleasant a discipline may a man build himself a character. Perhaps, suggests Coué, some might prefer the formula, "Every day, in every way, by the help of God, I am getting better and better." But whatever you do, don't forget that it must be "as a little child"; and don't forget the Lady Bug.

Nat. B. Pow., J. '23.

# Double Lives That are Led

Condensed from The American Magazine

I AM beginning to suspect that every suburbanite leads a double life. I have week ended with many of them, and I know. Especially I have in mind Jim Waverly, star salesman of an important company, a big, jovial human being with a laugh like the exhaust of an automobile, and a fund of comic stories which Al Jolson might envy. There are fifty concerns that have given him their business for years just because of the joy that he carries with him into their offices.

Recently I spent a week-end with him. An attractive little woman, with a couple of bounding youngsters, was waiting for us in a car. Jim kissed his wife perfunctorily, asked the boys if he hadn't told them a hundred times to keep their feet off the upholstery, and took his place at the wheel. A sudden frown gathered between his eyes. He pointed to the hood and looked accusingly at his wife.

"That big scratch wasn't there this morning," he said; "how did it come?"

"I was just going to tell you, Jim," she answered, nervously. "The baby climbed up there. I came out of the back door and there he was. I thought, surely he was going to fall; it scared me 'most to death, but I got him just in time."

"It's funny to me that with all the folks around the house to watch him you can't keep the kid off this car," Jimmy responded.

With which genial little comment the week-end started. It continued just like that all day Sunday; and all Sunday evening. The sun was flooding the house the next morning, but there was no sunshine in Jim's soul at the breakfast table. He grumbled about the coffee.

"Three women in the house," he sputtered, "with nothing to do all day but to learn how to make good coffee; and they can't learn."

I maintained a discreet silence. When Mrs. Waverly had told me

how she had enjoyed my visit (which couldn't have been very true), and I had told her how glad I was I had come (which wasn't true at all), and Jim had given her a little husbandly peck on the cheek, we climbed on board the smoker. And immediately the change began.

"Hello, Jim," cried three commuters, in unison. "How's the gentlemanly boot-legger," echoed another. Jim broke forth into one of his famous laughs and we made our way to a seat, shaking hands and exchanging pleasantries all the way. The Jim of Mixenhurst was gone; the Jim of Business had returned.

Jim takes an awful lot of pains to sell himself to every two-by-four jobber on his list; he makes every customer think that he is the greatest fellow in the world; but he has never made the slightest effort to sell himself to his wife.

Being a salesman I would say that "marriage is like life in this—that it is one long, glorious job of selling." We are all salesmen. The goods we sell are our own characters and abilities and personalities. And the trouble with lots of men is that they sell a very superior quality of these goods in the office, and a very inferior quality at home.

The good salesman often under-praises his goods; he lets the merchant discover some points of strength for himself. At home he applies the same psychology. He makes it a point to exceed his wife's expectations now and then; to give her a fresh and unexpected vision of him. Finally, the wise salesman knows that a sale is only begun when the order is signed—that to keep the customer sold is much harder. This is the most important principle of selling; and wives fail to appreciate it fully as much as husbands. . . . American, Jan. '23.



## Indecision—the Worst of Habits.

**I**NDECISION is nothing more than a vice, like drunkenness, drug-taking, or drumming with your fingers. It is simply a bad rut into which people fall, and ruts are as fatal to human beings as they are to automobiles.

A marked and almost invariable characteristic of the efficient man is the habit of decision. You can tell an efficient man by his desk. I called on Paul Dupuy, who owns and manages "Le Petit Parisien," the Paris newspaper of enormous circulation. There were three or four papers on the table. He picked them up, called a clerk and disposed of them before he left, leaving his desk clean; and said, "I do not like to go away leaving anything undone." That remark may contain a hint of one reason for his success.

Quite different was the desk of an actuary in a life insurance company. It was piled a foot deep with all kinds of papers, and it took him ten minutes to discover that he could not find the paper he was looking for. I was not surprised when I heard later that this official had died of softening of the brain.

You can also tell the character of a woman by looking at her house—at least whether she has the golden habit of decision. Of course every house gets cluttered once in a while and at certain times of the day; but the point is that the houses of some women stay cluttered because their souls are cluttered.

It is a good thing to go through your catch-all every so often and clean up. Junk accumulates from the habit of indecision. The reason the top bureau drawer looks like a Kansas town after a cyclone is because you could not make up your mind what to do with this, that or the other, and so just put it there for the present.

Decisiveness is a characteristic of mastery. The noticeable thing about

any master's work is the sureness of his touch. Yet there are people who take a vacuous pride in indecision. Lucille, for instance, just never answers her letters; she can't get around to it. She's too busy being temperamental. And Hortense has commenced at least six diaries, and managed to keep them up for a dozen days each. She could never form the decisive habit of attending to it regularly. And charming Eva is always late. The reasons of her lateness are many, but the greatest common divisor of them all is indecision. She could not decide when to start getting ready; she could not decide what to wear.

The reason we fall into indecision so easily is that decision involves thinking which consists of weighing probabilities. People hate to do that. Nobody can tell exactly what is best nor exactly what is right. All we can do is to weigh the evidence on one side and the other, and see which is heavier. Most of us hate to decide things, because we are not certain. The decisive man has the advantage over the indecisive, not in the fact that he is always right but in the fact that he can be depended upon as they say in the street, to "get action."

Contentment is what we are all after. And contentment is almost entirely a matter of good habits, and among all the good habits the habit of decisiveness is chief. Even in love, most of the tragedies arise not from too much passion but from indecisiveness of passion. Most people suffer, not because they want too much but because they do not know what they want. Indecision is a form of weakness, and the greater portion of the tears and heartbreak of this world come upon us a result of the sins of weakness.

Indecision has its root in fear, and fear is the fundamental sin. There are many things we may have to be; but we do not have to be afraid. There are few better rules of life than the three that come down to us from an early English poet: "Be bold, Be bold, and everywhere, Be bold."

Dr. Frank Crane in *The American*, Jan. '23.

# The Romance and History of Perfume

Condensed from The Mentor

Frederic S. Mason, B.Sc., Ph.G.

1. Centuries B. C. women coated themselves with cypress-cedar paste.
2. Multi-scented Roman nobles.
3. How France became the perfume centre.
4. Process of making perfume.
5. The brain pigeonholes smells as visual impressions.

**T**ODAY, when perfume is regarded as purely a feminine accessory, is it surprising to learn that the Emperor Napoleon bathed his head and shoulders in eau de cologne, in preparation for the rigors of campaigning. Yet Napoleon's toilette occasioned little surprise in his day; it was simple compared with that of some other kings. The Roman rulers, for instance, were prodigal in their perfuming. Since the beginning of history man has known that odor exerts a powerful influence upon his nervous system, and with the first craving for luxury has turned instinctively to perfume. Men have a keener sense of smell than women. This may explain, in part, why today men do not like the stronger perfumes preferred by most women. At any rate, women have always perfumed themselves, and centuries before the Christian era even the barbarous Scythian women were making a paste of cypress, cedar, and incense-tree wood, which they coated themselves with one day and removed the next, leaving the body clean and fragrant.

The earliest perfumes were the dry, resinous gums of fragrant trees—myrrh and frankincense. These

were generally used as incense; the very word "perfume" comes from *per* (meaning "by" or "through") and *fumare* (meaning to smoke). To this day the desert women of Arabia perfume themselves in the ancient manner, by sitting near, or actually in, the smoke of a pan or slow fire of burning aromatic spices. Two thousand years before Christ the ancestors of these women were carrying on a brisk trade in perfumes with Egypt, then the mistress of the world.

2. By the time Greece had assumed control of the known world, flower fragrances had been added to men's store of perfumes. The iris, rose, crocus, and violet became popular. The Greeks also drew on aromatic plants. Thyme and marjoram were favorites. With the Roman conquest came a greater knowledge of perfumery, and the nobles had a different scent for the different parts of the body: mint for the arms, palm oil for the jaws and heart, marjoram for the eyebrows and hair, ground ivy essence for the knees and back. A guild of perfumers arose, and a whole street in Capua, one of the most important seaports, was given over to them. Caligula, the builder of baths, drenched himself in perfume. Nero spent the equivalent of \$200,000 on roses for one festival. Shakespeare has Cleopatra sailing down the River Cydnus to meet Mark Anthony in a barge with sails "so perfumed that the winds were lovesick with them."

The Dark Ages of history were the dark ages of perfume. The pampered Roman noble, rosy and glistening from the bath, fragrant with a dozen perfumes, gave way to the shaggy medieval warrior, who

bathed but accidentally. Scented tapers and incense were used in the churches, but perfuming flourished only among the Orientals. Fragrance and happiness became closely associated in the Mohammedan mind.

3. The Crusades brought perfume back to Europe. Thousands of knights returned from the Holy Land with rare Eastern gifts for their ladies, among them perfumes. But experiments had to be made in secret; a discoverer in those days stood in danger of being burned as a witch.

Perfuming had its rebirth in the Renaissance. When 14-year-old Catherine de Medici went to France to marry the Duke of Orleans, a Florentine perfumer was in her train. He established a shop in Paris, the pioneer in what has grown to be a huge industry. For years Italy led in perfuming. The kings of France, however, drew the Italian masters to Paris with concessions and patronage, and soon France was started on its way to supremacy. Flower farms were established in regions of favorable climate.

4. At Grasse, France, two score *parfumeries* concentrate the scent of countless flowers. From December until March the parfumeries work on East Indian herbs, sandalwood, rosewood, and other non-floral raw materials. In March, work begins on the fresh flowers. Flowers for perfume are picked at the hour when their scent is strongest. The rose is gathered as soon as opened; the carnation after three hours' exposure to the sun; jasmine immediately after sunrise. In one parfumerie alone, in one year, the following flowers were used: 2,400 tons of roses, 1,750 tons of orange blossoms, 132 tons of violets, 280 tons of jasmine, 70 tons of tuberose, 15 tons of jonquils. Eleven tons of roses—about 3,000,000 blossoms—are required to make one pound of attar of roses.

Most flowers will not yield their fragrance to the distiller, so processes of maceration and inflowering

have been developed. Housewives are familiar with butter's tendency to pick up every stray odor in the icebox. In maceration, the fragrant parts of the flowers are slowly mixed in huge vats of melted fat. When exhausted of odor, the flowers are drained off, and fresh ones added. In inflowering, plates of fat-coated glass are covered with petals. The flowers are renewed twice a day, sometimes for months, until the fat has reached the desired strength. The fat is melted from the glass and treated with alcohol.

Much is written on the subject of perfume and "personality," and in the larger cities there are specialists that undertake to fit their clients with fragrance as a costumer fits them with clothes. In this age, type, complexion, and other characteristics are the determining factors. But nature seldom makes mistakes, and women had best rely upon instinct to guide them in their choice.

5. The nerves governing the sense of smell are not situated in the nasal passages, but in a sensitive membrane, about the size of a dime, high over each nostril. Olfactory nerves terminating in this membrane receive the sense impression and conduct it to the brain. So far as physiologists have been able to determine, smells are pigeonholed in the brain as visual impressions. Each smell carries associations good or bad, and these associated images are brought forth by the brain when particular nerves are excited.

Few realize that the lure of affinity is intimately connected with odor; yet man has inherited from remote and uncultured ancestors olfactory memories of experiences that react on him in much the same manner as what we call instinct in animals. Were we familiar with the early history of mankind, we should be shocked probably to find to what an incredible extent perception and reasoning were influenced by the sense of smell, which still occupies so largely the mental processes of the lower animals.

# Straws

Ideas Suggesting Interesting Possibilities of Wider Development

1. Simplified practice, and what it means to consumer and manufacturer.
2. One method of instilling respect for law.
3. Steinach's results in rejuvenating animals and human beings.

**O**NCE there were 150 different styles of electric-lamp sockets. In buying a new bulb it was almost necessary to take your socket and carry it to the store, to be fitted with a bulb. Today a lamp bought anywhere fits a socket bought anywhere else. Not alone has the consumer been vastly inconvenienced by the elimination of useless variation; a heavy saving in manufacturing costs and a huge reduction of capital tied up in dead stock has meant a substantial saving, as well—for the consumer and for the nation as a whole.

Manufacturers of paving brick felt that they had to have 66 varieties. This presented a problem for the highway engineer when writing his specifications for brick pavement. By agreement this variety was reduced to 7, and the possibilities are good for getting it down to one standard size. Beds have been made in hundreds of styles, and it is often a real problem to find springs and mattresses to fit. By a unanimous agreement of all concerned, we have now one standard length, and four standard widths for beds, thus permitting the spring and mattress makers to produce their goods in sizes that will fit. The blanket manufacturers, in turn, have been able to cut down their losses from too many different sizes.

Have you ever noticed the tremendous variety of things for sale

in a hardware store? Consider for a moment that three manufacturers show in their catalogs 34 different types of single-bit axes. Each type is offered in 1 to 4 grades, 5 to 19 sizes, 1 to 11 finishes, and 1 to 35 brands. It is an easy problem in arithmetic to deduce that the maximum available variety in this article is  $34 \times 4 \times 19 \times 11 \times 35 = 994,840$ . Nearly a million different models, grades, sizes, finishes, and brands!

Men like to talk about the absurdity of styles in women's clothes, and hats, and shoes. But, if the women knew the truth about the styles or varieties existing in many of the articles used by their husbands, there would be fewer cartoons drawn depicting husbands fainting at the sight of the milliner's bill. The cost of tools, lumber, paint, refrigerators, groceries, and numerous other items are much higher than necessary because of the great diversity of kind, model, and size in which each is offered for sale.

This unnecessary duplication is an economic waste. Any retailer can tell you what goods sell best, what size package is most popular. The slow-moving lines represent a hand-cap which must be absorbed on the prices charged for the goods that move more rapidly. Jobbers and manufacturers have identically the same problem, and their losses are passed along in the prices they charge their customers. The final purchaser being at the end of the line pays these "waste-premiums," and then wonders why the cost of living is so high.

Standardized goods sell the year round—manufacturers produce them during dull seasons for stock, knowing they will be sold eventually. The Division of Simplified Practice of the

Department of Commerce is organized to help American industries reduce the wastes of over-diversification.

Scientific American, Jan. '23.

2. Detroit has a judge by the name of Charles L. Bartlett, who appears to have some common sense and knowledge of human nature. Some motor-car drivers were before him, recently, convicted of speeding. Before passing sentence, he bundled them all into a patrol-wagon, took them to a hospital, and made them view some casualties caused by recklessness and fast driving. Again, when another batch of seven came before him, he took them to the county morgue and exhibited to them the bodies of three persons who had been killed by motor-cars. Judge Bartlett seems to have some idea of the nature of law; he seems to know that the law can do little unless in co-operation with the reason and conscience of mankind, and he goes very sensibly about securing that co-operation. We feel pretty sure that those speeders paid the fines and served their sentences with an entirely different conscience than if he had not put them through that enlightening experience. Respect for law will revive as soon as Judge Bartlett's method is made general. People are apt to respect any law that can be made to engage their reason and conscience.

The Freeman, Dec. 6, '22.

3. Scientists are the greatest of all skeptics. And when a scientist hits upon an idea that has been baffling the world since Adam's birthday, and maintains that he has discovered a way to restore vitality to old and prematurely old persons, the entire scientific world-ridicules a man whose decades of research work ought to enjoy at least a scientific reception. No modern scientist has been so ridiculed and punned against in the press as Professor Steinach. However, his experiments on rats and guinea pigs,

which resulted in making old animals of both sexes fertile, are authentic.

Fortified with innumerable successes in this field, he has applied his operations to human beings who have become old before their time. At the present time, the Steinach operation is being performed in many parts of Europe and America. Certainly, the operation has restored the power of work to many men who had never hoped to work again. Many men who have become prematurely old have been restored to a vigorous middle age. The discovery does not mean that we shall never have to grow old; but it does mean that unnatural old age can be alleviated. It is a disease, and Steinach believes he has found a way to cure it.

The effect of the Steinach operation on human beings is not as rapid or as pronounced, in most cases, as upon animals. In the case of persons, it is too soon to measure the value of the operation. Man is so much more complex a psychic creature than the smaller animals that causes other than merely chemical ones exercise greater influence upon him. In the field of larger animals, several operations have been performed, the success of which suggests an economic application of the Steinach operation. Several famous horses, used only for breeding purposes, have undergone the Steinach treatment and have had their reproductive function restored. The operation has also been used by sheep breeders with success.

Professor Steinach's researches are based on the idea that old age and premature old age are nothing more than a change in the chemical secretions of the ductless glands. It has been firmly established that these glands and their secretions affect the growth and vigor of the body and of the mind. These glands weaken with age. Professor Steinach sought some way to utilize the life-giving fluid of the reproductive organs to stimulate the other ductless glands. His first discovery was that it was possible to segregate the two functions of the reproductive glands, that of producing seed and that of supplying vital fluid. His now famous operation on a rat consists merely of cutting the seminal cord on one side and binding the loose ends firmly. The testicle, thus separated from the testes, remains in its normal position. What happens is that on one side, the little seminal canals shrink and leave interstitial spaces. These are now filled out by a rapid enlargement of the cells that create the invigorating fluid and which begin to produce fluid at the youthful rate. This is absorbed in the blood stream, and eventually invigorates the other glands in the body, and finally the remaining reproductive gland.

Scientific American, Jan. '23.



# Do the Jews Dominate American Finance?

Condensed from *The World's Work*

Burton J. Hendrick

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1. Jewish individualism seen in religion, politics, labor.
  2. Is the Jew mentally superior?
  3. The Jew lacks the creative and organizing faculties.
  4. Jewish "domination" of American enterprise.
  5. A significant fact regarding our Jewish population.
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IT is most astounding with what seriousness many people believe that it is the ambition of the Jewish race to "dominate" the United States—that this is the ultimate chapter in a widespread Jewish plot to conquer modern civilization, to destroy its Christian quality, to heap up its accumulated riches all to the glory of Israel. For such a quality involves a quality which the anti-Semitic writers themselves have always denied the Jews. If there is one thing that the Jews have proved in their age-long wandering over the face of the earth, it is that they lack the power of cooperation. They occupy their present isolated position, not because they have been persecuted by the Christians, but because they lack that aptitude for coherence and organization whose ultimate expression is nationality. This fact explains why the Jews lost their standing as a nation and why they have never regained it. Why did Jerusalem succumb? Because the Jews themselves were divided. While the siege was going on, and all the resources of the Jews were needed to resist the forces of Titus, three factions within the

city were engaged in riots, massacring one another in most terrible fashion. And to this day the more conspicuous trait of the Jew is an intense individualism. Each man is an entity in himself; the faculty of association, even in matters that concern his own race and religion, does not appear to be a Hebraic quality.

This complaint constantly runs through the Jewish literature. The difficulty of making their people cooperate for Jewish ends is the perpetual despair of the leaders of the race. Each of the 700 or 800 synagogues in Greater New York has absolutely no relation with the others. The Jewish religion is the only one in the United States which exists without an organization; there are no Jewish bishops, or presbyters, or conferences. All attempts to create a functionary who would have a kind of supervision over all the Jewish congregations have failed. In politics the same condition prevails. There is no such thing as the "Jewish vote"; Jews notoriously vote independently—be it said to their credit; a Jewish district that goes Republican this year may go Democratic the next. If the Jews of New York acted as a political unit, they could easily control the city. Though they are far more numerous than the Irish, there are only 5 or 6 Jewish district leaders out of 32 in Tammany Hall; the Irish still control this organization. The Jews cannot be depended on to vote even for members of their own race; they could easily have elected Morris Hillquit mayor in 1917; instead, the masses supported John F. Hylan.

The Jewish labor leaders are always complaining of the unresponsiveness of their people. At times of crisis, they do engage in great strikes; yet they hold their allegiance lightly and backslide as soon as the particular strike is over. They are most undependable as dues payers. The explanation is that trade unionism demands organization. It is just as significant that it is difficult to sell stocks and bonds in the New York Jewish quarter. Stocks and bonds imply joint ownership, and cooperation, whereas the Jewish conception of property is individualistic. Diamonds he can carry in his pocket, a tenement house or a small shop he can own and manage; but the mere possession of a scrap of paper that makes the Jew a partner with several thousand others, in a steel mill, a great factory, or railroad which he never sees, and which he cannot manage exclusively, fails to arouse his interest.

2. Another point which must be subjected to analysis is the prevalent belief in the superiority of the Jewish mind. In the arts that make up what we call modern civilization it is not at all clear that the Jews have reached a higher level than the European races. In the several phases of progress the Jews have shown talent of a high order; it is conspicuously true that in practically none of them have they demonstrated pre-eminent genius. Nor it is any sufficient answer to point to the comparatively small number of Jews, for one of the most certain teachings of history is that the genius of a people, and the proportion of great men it produces, has no relation to its numbers. The genius of the English people had its finest flowering in the days of Elizabeth, when the population of the little island was less than two million. The genius of the Greeks reached its most eloquent expression in the days of Pericles when the population was only a few hundred thousand.

3. It seems fair to say that the

Jewish mind lacks two qualities—the creative faculty and the ability to organize or to cooperate. These facts are of the utmost consequence, for these are the qualities in which Americans, at least in their industrial and economic development, are pre-eminent. Individualism passed out of American enterprise a generation ago. Even the co-partnership ceased to be important soon after the Civil War. The stock company and the corporation succeeded it; then came the trust, the combination of subsidiary corporations, with its hundreds of millions of securities, its great board of directors, its highly efficient and specialized executive staffs. The story of American enterprise brings into striking emphasis the fact that above all is demanded the quality of team play; that solitary individualistic undertakings make little progress.

American enterprise also possessed another quality; it has been pre-eminent creative. The development of the American telephone from a mere mechanical top into an agency that reaches practically every American home; the concentration of a thousand agencies, manufacturing, technical, executive, under a single head, for the accomplishment of this one purpose; this kind of an achievement is something new in the history of the human race; it represents the creative faculty working in an entirely new field. The story of steel—the thousands of new uses to which it has been put—enforces the same point. Until the invention of American farm machinery, agricultural methods had changed little from the days of the Babylonians; today, Americans have carried farm machinery into every corner of the world. This is creative genius applied to industry. The transformation of the automobile into an article of comfort and necessity of the everyday citizen, clearly belongs in the same class.

It at once becomes apparent that the Russian Jew, in transferring himself to the United States, came into contact with a kind of competition which he had never before encoun-

tered in his more than 2,000 years of wanderings. He came from a country where trade and industry had for centuries been looked down upon as degrading occupations, unworthy of gentlemen. His old home had progressed not far beyond the mediaeval stage; 90 per cent of its population were ignorant, illiterate peasants engaged in agriculture; in his new home education was universal; equality of opportunity was almost the national religion; the industrial centres contained a great artisan class famous for their skill and their energy. The Jew was to pit himself against a higher type of mind than had for centuries tested his qualities. When it comes to shrewd trading the Yankee is no despicable antagonist. Before he is anything else he is a business man, and, at a matching of business talents, even so capable a person as a Jew needs to sharpen his wits.

4. It is therefore perhaps not surprising that the Jew has made no astonishing economic progress in this country. Probably this statement will at once cause a general demurrer. Yet the so-called "dominance" of the Jew is perhaps the strangest illusion abroad at the present time. The actual wonder, however, is not that the Jew has accomplished so much in the United States but that he has really accomplished so little.

The Jew has always been thought to be a genius for banking and finance. The great financial power of the United States rests with the banks, the trust companies, and life insurance companies. Do the Jews "dominate" these institutions? How many Jews do you find as directors and officers in the banks in your region? If there is one American city where the Jews should exercise such power it is in New York, for half the Jews in the United States live there. But reading the lists of the great financial and fiduciary institutions of New York brings out no more astonishing fact than the infrequency with which Jewish names are encountered. This investigation proves that the

brains and energies of the nation are still found in largest proportion in the racial stock that founded it. The names of an overwhelming majority of the bank presidents and officers and directors of New York are English and Scotch. The National City Bank—the most powerful in New York—has 22 directors; not one of them a Jew. The Chase National has 22; not a single Jew. The list could be extended indefinitely. The Bowery Savings Bank, with deposits drawn largely from the Jews, has only a small representation of Jewish officers and directors. The great trust companies are similarly under Gentile domination. The great life insurance companies are similarly a Gentile preserve.

Why does the Jew, supposedly the world's keenest financial mind, have so little influence in these institutions? The Jew himself would probably answer that a prejudice exists against him; yet the fact that there is an occasional Jew occupying a position of importance shows that there is no bar to his success provided he possesses the essential qualifications. The real solution lies in what has already been said about the Jew as an individualist. The great bankers of Europe in the Nineteenth Century were the Rothschilds; the Rothschilds were, and are, merely a family group, with the loosest kind of organization. They are really pawnbrokers on a grand scale, lending money as individuals.

An examination of American industry brings out the same facts. The Jews do not control the great corporations which manipulate the mighty American industrial machine; in fact they are almost negligible. The Lewisohtns and the Guggenheims are important people in copper smelting, but they are by no means monopolists, for John F. Ryan and others are very active. The Jews have practically nothing to do with the Standard Oil Company and its many branches, or with the United States Steel Corporation, or with American railroads—

except in some cases as bankers—or with street railways or light and power companies, or with telephones or telegraphs or electric works, or with the textile factories, or with the automobile business, or with the manufacture of agricultural machinery, or with lumber and its manufactures, or with leather and its manufactures. These industries comprise the largest part of what may be called the American economic structure. It is hardly expected that they should be. Few of these enterprises give much scope for that individualism which is the Jews' leading quality—and defect. America's greatest wealth is her farms; the Jew is not a farmer. In the preparation of foodstuffs certain Jews—Morris and Sulzberger—have established a certain eminence. But the Swifts and Armours are still the overshadowing villains of the beef trust. In the publishing business the vast bulk of the business is in the hands of the Gentiles. Mr. Adolph S. Ochs, the proprietor of the New York Times, is about the only Jew of commanding importance in American journalism. Possibly a few smaller towns have Jewish proprietors and editors, but the great mass of American journalism, on both the business and the literary side, is Christian. The editorial staff of the New York Times is almost exclusively Gentile.

The Jew is portrayed as the world's premier merchant. In this department the Jew has made excellent progress. Twenty-five years ago practically all the New York department stores were owned by Christians. That statement is no longer true. Altman, Stern Bros., R. H. Macy and Co., Gimbel Bros.—are the property of Jews. Yet there are several great establishments—Wanamaker's, Lord and Taylor, Arnold Constable, McCreery's, Hearn's—still under the very successful control of Gentiles. The fact remains that the greatest American retail merchants are not Jews; the Jews themselves bow down before John Wanamaker's and Marshall Field's. The Jews "dominate" the

clothing trades on its manufacturing side; yet it is strangely true that the great retail clothing houses of New York are not Jewish. The finest retail shopping quarter in the United States is Fifth Avenue, north of Forty-second Street. One is struck by the infrequency of Jewish names. Even in those occupations in which the Jews have excelled for centuries—such as jeweler and silversmith—the Gentiles still hold undisputed sway. The same is true of even so Jewish a specialty as furs. Jews are active in the manufacture of hats; yet New York's great hatters are not Jews.

5. The theory that the Jews are the all powerful forces in American trade and finance can be disposed of in one single consideration: who are the great American millionaires. This test is especially important in New York. With the exception of a few Jewish names and an occasional Scotch and German, all the families represented in this list were well established here when the Declaration of Independence was signed.

In all that has been said of the economic progress of the Jews in America one fact should not escape observation. The Jewish names of prominence are all names of German Jews. The same is true of prominent Jewish lawyers. Most of the Jews who have reached important public position in any field are likewise German Jews; a few others belong to that Spanish-Portuguese element which has been established in this country for nearly 300 years. Yet these German and Spanish branches represent only a small minority of the Jewish population of America. Of the three million Jews in this country, probably not far from 2,500,000 are Russian Jews. Of New York City's 1,500,000 Jews not far from 1,300,000 have come from the East of Europe. What progress have these Jews made? How do they earn their living? What fields of business do they "dominate"? This phase of the subject will be treated in the next article.

World's Work, Jan. '23.

# "The Land of the Free"

Condensed from Harper's Magazine

Katharine Fullerton Gerould

THE painful conviction came to me in Canada that in the British Empire one is free, as in the United States one is not. They have kept the tradition of which we have kept the windy rhetoric. Our fervid patriotism has been living on history alone; we have been reduced to pretending that America is still what America started out to be. The basic fact of American institutions as we were taught to conceive them was liberty: the freedom of the individual under the law. America is not really a free country, in the old sense; and liberty is, increasingly, a mere rhetorical figure. I should shrink from calling myself unpatriotic; yet the fact remains that there are not the same things to be patriotic about. For patriotism is more than emotional adherence in time of stress to a familiar flag. It is approval of, deliberate loyalty to, one's native institutions. You can stand by your parents though they break all the Ten Commandments—and you can fight for your country though you know it to be in the wrong.

The first thing that came to me in Canada was that I was in a land of free speech. For example, one of the Dominion ministers had just announced that they wanted no immigrants save those who were "British, white and Christian." Those were his words. In this country a prominent man who made such a statement publicly would be done for, even though he were only registering his personal, unofficial thought. What a storm of reproach and insult would burst upon him! Some one, be sure, would want him legally dealt with. For it has come to a point, with us, where a man has to conceal many of his serious opinions or he gets into trouble.

Our land is large and heterogeneous, and when we develop mob rule, we develop many mobs, each large enough and powerful enough to control public utterance in its section or its sphere of influence. The Anti-Saloon League whips the politicians into line on the subject of prohibition; organized labor is powerful enough in most parts of the country to prevent any man with political ambitions from criticizing it adversely; and few forums are open to the man who believes in a Jewish peril. In Kentucky, statement of a belief in evolution is becoming unprofitable if not dangerous; and God knows what a man may safely do or say in regions where the Ku Klux Klan rules. Does any one, I wonder, in the San Joaquin Valley, dare to stand up for the Japanese? True, in the multiplicity of fanatical mobs lies a measure of safety. I can say things, in New Jersey, that I probably could not say in Texas. The police of one city arrest a soap-box orator for speeches that he could make with impunity somewhere else.

Everywhere, on every hand, free speech is choked off in one direction or another. The only way in which an American citizen who is really interested in all the social and political problems of his country can preserve any freedom of expression, is to choose the mob that is most sympathetic to him, and abide under the shadow of that mob. At that he will have to hold his tongue a good deal. Thinking men, in the present state of world-imperfection, are not going to agree on any matter of policy, foreign or domestic. The only safe, as well as the only decent, thing is to let them have it out, when, how, and where they will, as long as they commit no criminal acts.



Of course, most men and women rub along comfortably enough at present without bringing up subjects that might get them into difficulties with the government. But with our increasing American tendency to write our prejudices upon the statute books and to turn personal preferences, if we can, into law, we are jeopardizing our ancient freedom more and more seriously. Legislatures can be momentarily frightened into doing most anything. Nowadays, every fanatic considers himself in duty bound to carry his ideas into the realm of politics. The spirit of coercion is strong upon us; and we are developing the principles of the Inquisition. That was not in the minds of the gentlemen who founded the Republic.

Take—as another instance—the whole question of social and artistic censorship. In company with your most intimate friends, you may laugh at the Fundamentalists, at the Ku Klux Klan, at the anti-cigarette organization, at the film censors, at the people who wish to cut the “Merchant of Venice” out of school editions of Shakespeare. But if you do it in public, you are going to be, to some extent, persecuted. People laughed about Carrie Nation; they do not laugh about Messrs. Anderson and Wheeler. The fact is, we have learned fear. We know that almost anything can be put over on us, because, already, so many things have been. Fanatics are no longer negligible.

Suppression of free speech, terrorization of people with whom you do not agree, are about as un-American as anything can be. For real Americanism is not holding this or that political opinion; it is a certain spirit of fair play, and a respect for individual liberty as well as for law. Unfortunately, we are now playing the game of who will be able to hit hardest to make his personal prejudice prevail; of who, in the race for the statute books will get there first. The anti-vivisectionists, the Fundamentalists, the anti-cigarette people have no desire to be lenient with anyone who

believes in vivisection, or evolution, or the use of tobacco. We have returned, as I said, to the spirit of the Inquisition, and it is only a question of which group can prevail sufficiently to constitute itself the Holy Office.

We have got to the point, socially, where we avoid controversial topics, largely because we have got to the point where every difference of opinion seems to us a moral affair, a sheep-and-goats affair. Such stifling of opinion is a deadly thing for any people. We are becoming a land of censors. Nearly all of us want to gag somebody. Imagine the trouble of film producers and distributors, when a film is released, and Rochester, Akron, and Tulsa, each with its own board of censors, cut a thousand feet from that film—and each board cuts a different thousand. The moral sense of Syracuse may operate quite differently from the moral sense of Utica—but both must be served. Surely it will not be long before some one comes to the usual solution: let it be done for the whole country in Washington.

Certainly the hope for our heterogeneous nation is tolerance as well as insistence on the laws of the land. Let the Russian Jew talk—even though he be Trotsky.

As compensation, I would request the Russian Jew to permit American children to read Shakespeare in the public schools. I admit that between August, 1914, and April, 1917, one associated preferably with people who were as pro-Ally as oneself. But that did not justify us in treating the people whose intellectual sympathies lay with Germany—their conduct as American citizens being unimpeachable—as if they were traitors. Traitors to what, in God's name?

These are unimportant instances, it may be said. Multiply them by ten thousand, and they are not so unimportant. These things could not be the stuff of everyday life except in a country whence the idea of personal liberty is rapidly passing. We are becoming a nation of Vigilantes. Lynch law in the moral sense is making a tremendous and appalling growth. The multiplicity of mobs is the only thing that saves us. Harper's, Jan. '23.

# The Art of Courtship

Condensed from Harper's Magazine

W. L. George

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1. Deceits of the art.
  2. The approach.
  3. Playing up weaknesses.
  4. Tolerance for the arts.
  5. Technic of impudence.
  6. Create right atmosphere.
  7. The most subtle flattery.
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**I** WON'T pretend that love is free from deceit. It is an elaborate piece of play-acting, generally so unconscious that the actors are deceived. Consider any young couple; mark the man's tie—not his everyday tie; consider the mildness of his anger when in the presence of his beloved and ascertain his vocabulary when he misses a train; mark the reply: "Yes, darling", . . . and question his sisters. Likewise, consider the girl's vivacity (if he likes a joke), her beautiful silences (if he is moody). They are acting, both of them, and they are not to blame. All art is conscious. Love too has its technic, and any woman of experience will confess that the skilled lover pleases her better than blundering emotion, however sincere.

2. Courtship divides itself into two stages: first, the approach, and second, the development until it produces, perhaps marriage, and possibly love. The first point in the approach is this: implant in the mind of the beloved the idea that he or she might be accepted as a lover. Before one makes love to a woman it is necessary that she should have imagined you as a possible lover. An attractive young woman, on speaking terms with something between a dozen and a hundred men, obviously cannot have

pictured herself in amative relations with all of them. There is the old story where a matchmaker, confronted with cold Arabella and frigid James, told Arabella that James adored her, and informed James that Arabella dreamed only of him. This provided the necessary approach: each one was then able to imagine the other as a lover, and the rest could be left to them.

That difficulty is particularly strong between playfellows. People who have known each other since childhood, who have seen each other petulant, selfish, bad-tempered and dirty, fail to realize the change. Knowing each other very well, they find it difficult to love each other. The same applies to people who are supposed to be too old, too low in financial or social status. The beloved meets them frequently, but it does not occur to her that she might love the grown-up-man who told her stories when she was a little girl, or this minor clerk in her father's business.

3. The fascination of the beloved by one's wit, by one's strength, one's courage, one's elegance, are not worth discussing, for the lover naturally shows all that is best in him; but he neglects valuable weapons, viz: that which is worst in him. This does not mean that the lover should afford a vulgar exhibition of rakishness and evil-doing, even though this have a limited appeal to women, particularly when they are good. I mean rather that lovers tend to ignore the value of weakness. The art of courtship would tell us not to lose emotional opportunities to exhibit despondency, uncertainty of will, fear of the future, perhaps even tears. The same applies to pov-

erty. The lover who is poor but wise will let his beloved see how his poverty bars him off from his dream. Again, if a man be lonely, he will let his beloved feel that she is the one ship on a hopeless sea, where no other sail catches the eye of her lover. Or is it oddity, which leads to unpopularity? The fact that he talks at all of his unpopularity convinces his beloved that she must be more discerning than other people: self-satisfaction encourages love. The lover will make use of the feminine tendency to soothe the wretched.

4. Another important point, ill-recognized by lovers, is that most women are highly responsive to the attraction of the arts, of letters, of music. They do not understand them much better than men, but they like them better. What the lover needs to do is to increase the tolerance with which the average crude man seems to view the arts. If he has no wings, then let him not clip hers.

5. The impudent man scores heavily if he has enough tact to discover his moment, enough common sense to discover how much the beloved will stand. . . and then slightly to exceed her limit. In my notebook stands the case of a young man who, at an evening party, ventured to kiss an attractive girl after half an hour's acquaintance. She was furious. The impudent youth protested her beauty, the irresistible temptation, etc., and flattered her into such content that, spontaneously, she said: "All right, I'll forgive you." The youth replied: "I don't want to be forgiven, I want to be understood." During the mental disarray created in the lady's mind by a reply so audacious, he was able to renew his offense.

6. The last suggestion on the art of approach in courtship is the most potent of all: it consists of talking of love. The artistic lover need not be crude: only in the latter stage should he become personal. Love, being a large subject, can be discussed from the emotional, the mystical, the sportive, the biological point of view.

Such conversation produces a favorable atmosphere; it leads to anecdotes, confidences, and anticipations; a desire arises to know something of these emotions, to know them soon, to know them with . . . well, why not? The lover has attained a point where his approach will no longer surprise, or else it will be a surprise not devoid of attractiveness. It is now his business to convert a companionship already tender into a relation more precise. It now lies with him to effect conquest by courtship.

7. The principal object in courtship is to strengthen the vanity of the beloved object. This, as a rule, is easy, and one might often think that the vanity which exists needs no strengthening: that is deceptive. You see a woman who seems very pleased with herself, but she may possibly think herself a poor little thing among Olympians; the smaller she feels, the more she boasts. Admire all her good points, and especially her bad ones. For "hot temper" one may say "vivacity"; of the hands which are her only defect one can say that they are "intelligent."

Indeed, her good points may be let alone; she knows all about those, and less skilled lovers have informed her. It is her mediocre points she wants to have appreciated, partly because this reassures her, partly because it convinces her of the originality of the lover's taste. Flattery is more than gifts, for it produces self-esteem, and self-esteem spreads toward its creator as the leaf turns toward the sun. Of course the flattery should be skilled. It needs much more technic to make a woman accept the remark: "You are perfectly beautiful," than to offer her a delicate compliment. The brutal compliment requires an education of the voice, an eloquence of the glance, a dramatic mixture of audacity and confusion, which suggests that he who pays the compliment is carried away. Of course the compliment should be sincere. . . but the truth put cleverly can seem more true.

Harper's, Jan. '23 (To be continued)

# Editorials

## Ability or Seniority to Rule the Senate?

There is much promise in Senator McCormicks' advocacy of a complete change in the committee system. Though there is yet no assurance that this new idea will become a reality in the Senate itself, the public response has had an enthusiasm which the dominant power will do well to take to heart.

One of the most curious aspects of the American governmental system is the few lessons that it has learned from practical American business life. The last thing a prosperous American business house would do would be to organize its executive staffs on the model of Congress. What would Americans think of a business which filled its offices on the basis of seniority? If the Standard Oil Co. or the United States Steel Corporation had selected its presidents, vice-presidents, and executive heads from a list of names, always taking the one at the top—a position the individual had attained not through merit but merely through length of service—would they ever have attained their present success? Americans pride themselves upon the fact that merit is the only thing that counts in a man's progress; that those most fitted to fill the important posts, irrespective of birth, influence, age, or other fortuitous circumstances, are the men selected to lead; the success of the Nation has been largely attributed to this fact. But the one place where this great principle is disregarded is in the organization of Congress. Both Houses transact their business chiefly through committees. Every Representative or Senator, at the beginning of his career, is placed on one or more of these committees. His

name, in his first term, invariably goes to the bottom of the list. The position he occupies in succeeding years has no relation to his talents or his industry. The qualities that contribute to his success in private life have no influence upon his progress on a congressional committee. As fellow members die, or resign, or retire, his name is automatically advanced. In time, if he remains in Congress long enough, the Congressman or Senator becomes chairman of his committee. He may be one of the biggest blockheads in the House, but he is the senior member in years of service; that is the only question asked.

The Senate has certainly lost respect and esteem in recent years. The feeling that it is no longer representative is gaining emphasis daily. The suggested change would bring its best men forward and therefore make the body function in the manner that would best promote the public welfare.  
The World's Work, Jan. '23.

## The Income Tax Delusion

One of the pitfalls of taxation is the delusion that taxes should be levied upon great fortunes and rich men, and not on everybody. This is a delusion because it is impractical. It is impractical because rich men can dodge taxes and poor men cannot.

For instance, to judge by the income tax figures, it might seem that millionaires are becoming extinct in America. Here is a table showing the number paying an income tax of a million dollars or more a year as given by B. C. Forbes:

Year.	No. Paying.	Inc. Paid on.
1916	206	\$464,273,644
1917	141	306,835,914
1918	67	137,486,892

1919 .....	65.....	152,650,245
1920 .....	33.....	77,078,139

But these figures are really flaming. The truth is that there are more multi-millionaires in America than ever before, except for a short period during the war boom. The explanation is that the rich man has learned to dodge having to pay the tax collector more than seventy cents on each dollar of his income. He does this little trick by investing his capital in securities free from income tax levy. Such securities are county, state, road, water and similar bonds.

Editorial, Current Opinion, Jan. '23.

### Open Counsels Rather than Secret Orders

In our opinion, the body of American citizenship needs no secret societies, or special private organizations, to protect its best interests against its own members. It is the business of government, local and general, to protect all citizens in their rights. It is the duty of political parties to rival one another in endeavors to promote the common well-being. If privately constituted groups, whether Protestant, or Catholic, or otherwise, are holding narrow views, or are embittered against their neighbors of other religions or of different racial origins, the best procedure lies in frank and direct argument and intercourse. Let the best Jews, Catholics, and Protestants in their neighborhoods come together in efforts to make their communities better places in which to live. The leaders of all creeds will soon grow to esteem one another. We have already had great cooperation in relief work, growing out of war conditions. There are many neighborhoods throughout the United States in which Protestant ministers, Catholic priests, and Jewish rabbis work together in harmony, all of them stimulated to better effort by the spirit of service

that they find in men whose creeds are not exactly the same as their own.

Editorial Review of Reviews, Jan. '23.

### Instinctive, Perhaps, but Why Brag about it?

Cincinnati's Germanistic Society recently announced its intention to spread the gospel of German "kultur" throughout America. Thus Cincinnati's Teutonic element resumes its interrupted functions. So it will be with similar societies in other cities.

The reappearance of these Germanistic groups is a reminder of the unconquerable power of that force in human nature known as "pride of race." Pride of race is universal. No race ever stops bragging about its fighting quality, or its civilizing influence, or its beauty, or its strength.

Sir Hugh Clifford says that the Sakai, a tribe of naked savages in the Malay peninsula, with a mentality just above that of the orangutans, have no word in their language for men, except the name of their tribe. They only are men. All others are something less than men, inferior creatures, lower animals.

Psychoanalysts inform us that every healthy-minded person believes that somehow, in some obvious or mysterious way, he is a chosen one of God, distinguished over and above his fellows, set apart — Superior. Persons, they say, who lack this wholesome pride of self, or lose it, are mentally sick! They suffer from the derangement known as an "inferiority complex." Pride of race, then, is only a generalized form of healthy personal vanity. It is cheerful self-confidence. The capacity to live on comfortable terms with one's self and one's world.

Current Opinion, Jan. '23.



# "Labor Once Lost"

Condensed from *The Atlantic Monthly*

*Robert Hunter*

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1. The greatest waste of labor.
  2. Permanence of European products.
  3. Our expensive mania for the new.
  4. The bargain-hunting mania.
  5. The fault with the public.
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OUR wastes are so many and so vast that it is indiscreet to speak of this or that waste as the greatest of all. But a strong case might be made for the waste of labor through its employment upon materials that have the shortest possible life. I mean upon cloth that goes the soonest into tatters, upon leather that tears and cracks, upon timber that is not well seasoned, upon roads that fall into immediate decay, upon motors that must be junked in a few years, upon houses that are jerry-built, and, in fact, upon nearly every article manufactured in quantity for the American public.

2. We cry out against the high wages that must be paid, and yet we employ materials that would be discarded in many countries of Europe. What traveler abroad has not marveled at the churches and public buildings centuries old, at the substantially-built dwellings, well-laid pavements, everlasting stone bridges, excellent cloth, stout boots, sturdy vehicles, and nearly everything else that meets the eye. Permanence is written all over the European product. It is paradoxical that in England, where labor demands lower wages than it does here, it should be employed, as a rule, upon honest materials for the

creation of products that are lasting, while in our country it is too often put at work upon materials that have little life in them.

3. If materials like the serges, jerseys, whipcords, and broadcloths of old were now obtainable, the demand for them would, I believe, outstrip the supply. In the presence of such cloth, one trial of our modern products, which lose their color and their shape and become threadbare in a few months, would be a lesson to any man. We shall never have again, I suppose, such laces, velvets, tapestries, carpets, damasks, porcelains, pottery, cabinetwork, leathers, pots and pans of brass, pewter, silver, and gold as the age of handicraft gave us. This is a machine age; but all the raw materials we still have, and men can, if they will have modern labor employed upon good, honest stuff capable of rendering durable service.

It is said, I know, that this day of ours demands things new and fresh. New styles arouse the most lively interest, not only in hats and gowns, but in clocks and watches, and in a multitude of other things, like these last, where durability would seem to be the quality most to be desired. This passion for the new is responsible for economic evils that are leading into serious troubles. More and more, if this tendency grows, will our manufacturers be led to vie with each other in creating new styles for each change of season; and the time is not far distant when every product of last season will be unbearable to our eyes. Of course the cost to society will be heavy. Twelve times the labor in twelve pairs of silk hose will not serve our daugh-

ters so long as the labor in one pair in the good old days.

Well, let this world go on its way! Somewhere I shall find a bit of honest tweed, a side of sound leather, and some competent workman who will build my things in the logical way.

4. Bargain-hunters exercise everywhere a powerful influence in lowering the quality of purchasable things. To attract them, the merchant and manufacturer employ every possible device to achieve the last word in style, and yet cheapen to the last degree in quality the product of human labor. Our newspapers are mainly given to the task of agitating these frenzied folk, who are forever seeking bargains and never finding them. While good quality is, in reality, nearly always cheap, and poor quality, nearly always expensive, price nearly always determines the sale.

Obviously, it is not so much a question of the high price of labor as of the poor quality of material, which makes the cost of modern production so great a burden upon the consumers. Even if labor in certain fields were made to go only twice or thrice as far by the use of better materials, the annual saving to the public would be immense. The cost of the labor in some oak chairs, supposed to be three hundred years old, was probably only a few shillings, and yet had it been \$300, the age and sturdy endurance of these chairs would have made it cheap labor.

Advertisements have their modest place in English newspapers, but the more reliable merchants rarely use this method of attracting trade. Quality rather than style or price has ever been the object of the most active demand. Consequently, men of business seek above all things to establish a lasting reputation for themselves by the high quality of their output. Everyone in England seems to know the men who build the best boots, guns, golf clubs, and so on.

5. During the war the Housewives' League definitely showed that consumers, when organized, can exercise a powerful influence upon the trend of prices and the methods of trade. Other things also promise better days. There yet remains a considerable portion of the public which is protesting more and more audibly against fraudulent practices, misrepresentation, and inferior quality. Moreover, there is hardly a trade which does not now employ efficiency experts for the purpose of eliminating waste. Mr. Hoover reminds us that "Labor once lost is lost forever," a thought that might profitably be placarded all over the country.

The producer must create what the public wants. When the public refuses to accept anything of inferior quality, business will hasten to mend its ways. Education and organization would seem to be the most practical and effective way of accomplishing this end. The taste, intelligence, and judgment of the public must be improved before the standards of trade can be raised. If the press would undertake such a task, much could be accomplished in a very short time; but we can hardly hope for this.

Perhaps the housewives of America, who are, after all, the buyers, could be organized into a National Consumers' League, and employ experts to make inquiries into the best materials obtainable and executives to direct the buying of its members. Upon the payment of nominal dues, millions of women could be kept informed as to the best method of employing their funds to effect an improvement in the standards of trade and the quality of production. The first gain would surely be the elimination of adulteration, substitution, and other fraudulent practices. Even more important would be the support of those conscientious producers who desire to serve their patrons honestly and well.

The Atlantic, Jan. '23.

# The Backward Child and the Prodigy

Condensed from McClure's Magazine

Ruth Danenhower Wilson

1. The "backward" child's chance for future greatness.
2. Infant prodigies do not always achieve distinction.
3. When dull children remain dull.
4. When precocious children become geniuses.
5. A study of geniuses.

RECENT studies of psychologists and sociologists reveal the fact that the backward child stands about the same chance for future greatness as does the infant prodigy. The studies of the childhood of great men explain this astonishing statement. They show that, as children, geniuses fall naturally into two classes — those who were exceptionally stupid, and those who were infant prodigies, acclaimed as geniuses from early years. It is rare for geniuses to be just the average commonplace type of child. They are either remarkably dull or remarkably bright.

An example of the backward type is Sir Walter Scott, who was considered a dunce. The only profession his despairing father could see he had any aptitude for was that of a strolling fiddler. Hume was described by his mother as "uncommon weak-minded." The mother of the poet Chatterton summed him up at the age of six as "little better than an absolute fool." A long list of geniuses who were considered dullards as children includes Davy, Darwin, Linnaeus, Humboldt, Pasteur, Watt, Fulton, Schiller, Heine, Goldsmith, Beecher, Rousseau, Froebel, Whistler, Patrick Henry, and Poe.

2. Examples of geniuses who were of the child-prodigy type are Mozart, who composed music at the age of six, and Mendelssohn, who at eight corrected an oratorio of Bach and at fourteen performed the fourteenth opera he had composed. Other geniuses who were precocious children are Dante, Browning, Pope, Macaulay, Handel, Verdi, Brahms, Bach, Corot, Murillo, Raphael, Michelangelo, and Turner. So many geniuses have shown their remarkable powers as children that it has been said, "He who never created in youth will never create at all." On the other hand, there are many infant prodigies who never became anything greater.

So, where the mother most needs help from the psychologist is to learn how to distinguish between the dullard-genius and the dullard-dunce forever; between the precocious child who is a budding genius and the precocious child who is only "a small, fatigued grown-up," and has been compared to the early-riser, "conceited all the forenoon of life, stupid and uninteresting all the afternoon."

3. Havelock Ellis explains why one type of genius is dull in childhood. This, he says, is the born-clumsy type of marked clumsiness of bodily control. Ellis feels that to be born unsuited to many of the ordinary activities of daily life gives a favorable condition for the development of extraordinary abilities in some one line, provided these are present in a latent state. In other words, the child who can do many things easily needs to make no special effort along any one line, while the child who is born inapt along many lines will center all his atten-

tion on developing any one kind of aptitude he may possess. To this we might add Professor William James's noting of sustained attention as a characteristic of genius. If we find a dull child who cannot concentrate attention long on any subject, we conclude that he is likely to remain dull; while if there is one subject on which he concentrates with absorption to the exclusion of all others, he is apt to turn out pre-eminent in it.

Sir Walter Scott was not interested in his school work; but his own line of preoccupation showed clearly, if his parents could only have seen it. In cases where the natural bent does not show so plainly, we must remember that some children have unusual reticence. Dr. Guthrie thinks many geniuses are considered dull in childhood because of this unrecognized precocity of reticence, which sometimes takes the form of dreaminess and is mistaken for laziness. This was the case with Balzac.

4. Turning to precocious children whose preeminence is not merely a "false dawn," we can lay down two general rules. First, if the precocious child's accomplishments are those that would not be a mark of genius in a grown person with equal opportunities of instruction, we may conclude that the child is not a genius, but is merely precocious for his years, probably because of unusual teaching. For instance, a child who speaks several languages at five or six years of age is frequently hailed as a genius; yet the chances are that when he is grown up he will simply be a normally intelligent being with good training in languages. This type is said by Ellis to show a spongelike receptivity, but has no aptitude for original thinking, so that after the period of mental receptivity no further development takes place. In very rare cases a child who is already a born genius receives unusual training.

The second rule is this: if the child has some special gift depend-

ent on sense impressions, such a gift as by no means every grown-up possesses, and if, added to this, the child has power of sustained attention, the chances are that he has real genius. Gifts dependent on great strength of sense impressions fall in the realm of music and art. Musical geniuses show their gifts the earliest. The average age at which great musicians and artists made their first valuable productions is 13 years and 8 months. Rubinstein played the piano in public at the age of ten; Liszt at twelve. Josef Hofmann and the violinist Jascha Heifetz both gave successful public concerts at a tender age. Child artists include Murillo, Raphael, Titian, Michelangelo, Van Dyke, Rubens, Gainsborough.

Poets and writers—that is, genius of what may be called general imagination—develop later, their first productions averaging about the age of fifteen; and philosophers and historians with genius in abstract thinking develop last of all, at about seventeen years. Strangely enough, mathematical genius appears very early instead of later with other powers of abstract thinking. An example is William James Sidis, who entered Harvard at eleven and in his first year there read an original paper before the Mathematical Club on "Fourth Dimensional Bodies." When he had finished, a professor answered some questions in terms different from those the boy had used; whereupon Sidis said: "I cannot see that you have added anything to the discussion."

5. Havelock Ellis, in his study of 1,030 British geniuses of history found that more geniuses were the children of clergymen than of members of any other profession. On the other hand, there were many more idiots among the children of clergymen than of any other class. Both Ellis and Galton agree that genius tends to run in families. Men of ability tend to be the offspring of predominantly boy-producing families. Women of ability tend to be the offspring of predominantly girl-producing families. Fathers of eminent persons have been middle-aged and to a marked extent elderly at the time of the distinguished child's birth; while mothers have been predominantly at the period of greatest vigor, about thirty or to a somewhat unusual extent even older.

McClure's, Jan. '23.

# The Rise of English Labor

Condensed from The Forum

M. T. Hodgen

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1. Sixty workingmen in Parliament.
  2. Road to learning not easy for British workers.
  3. Labor Members of Parliament went to work at early age.
  4. Administrative training received in labor organizations.
  5. Parliament not as brilliant now, but it may be stimulated.
- 

THE success of British labor in politics has been the occasion of much comment. In 1874 two workingmen were returned to Parliament; in 1918, sixty. How are these workingmen conducting the affairs of the British Empire? How have labor members been prepared for these responsibilities? Who are these men who seem on the point of becoming His Majesty's government?

Criticisms of the Labor Party do not turn upon its capacity to obtain ruling power. That capacity has been shown. What critics harp on is labor's alleged lack of intellectual preparation, having secured power to rule, to use that power wisely. In other words, Labor has not been educated for political responsibility. Faultfinders also say that Labor Members are a nullity in debate; that they appear to be helpless in the "rapid cut and thrust of argument"; that they think of the appropriate repartee four or five sentences too late. Ignorance of Parliamentary rules, according to some critics, is the Labor Party's greatest handicap. In a word, "The clank of their chains can be heard as they talk."

2. It would be futile, of course, to try to make a case for the Labor Party on the point of education and experience. However, it is interesting to note that for many years the matter of education has been bound up with the admission of the working class to political participation in England. The working class has voted in Great Britain for only a little over fifty years. Public education, established by law at almost the same time, has been a fact for a much shorter time. Before the Great War, of all British children, five per cent entered the secondary schools, and one per cent the universities. This painful condition was not the result of indifference to education among members of the working class themselves, but to apprehension on the part of others. The privileges of voting and of education seemed to Nineteenth Century England to constitute a menace few were willing to face. For many years English workmen asked for them in vain. Statesmen and publicists united in an attempt to undermine the confidence of the working class; to convince the nation that the poor were incapable of absorbing learning even when it was offered. The roads to learning and political participation were not easy ones for British workingmen.

3. Labor Members of Parliament are not educated men in the sense that education is the result of schooling. Since 1874 there have been ten Parliaments and about 130 representatives of the Labor Party, most of whom have been returned more than once. At least 25 manual occupations have been represented in Parliament. With the exception of the



colliers, no occupation has had more than eight representatives. The coal miners have had at least 40. These men worked young and worked long. While Parliamentary colleagues of other parties were attending Eton, Harrow and the Universities, Labor Members were undergoing a different training of which work was one form. Not a few workingmen now in Parliament have worked at their trades all their lives. Among the colliers, Mr. Hall hewed coal for 34 years, Mr. Fenwick and Mr. J. Johnson for 30, and others for lesser intervals of 20 and 14 years. The schooling of these men was meagre. Although one or two have never been in school rooms, a great many received elementary instruction for two or three years. Almost 40 per cent went to work before they were fourteen, of whom a third were earning their keep by the time they were ten.

For better or for worse, the training of the Labor Members has been practical, not classical or theoretical. They have learned on the job. Over one-half of the Labor Members in Parliament have been re-elected more than once. In their own trade unions, a large majority of them have been officials of long standing. Some have passed from the lowest of local offices to the responsibilities of policy-making on a national scale. Mr. Burt, whose career is typical, after being an officer in a local union in a small coal-miners' village became a leading member of its executive committee and then was sent to Parliament for almost 50 years. Early experience in the difficult work of labor organization and administration seems to have taken the place of the school-room.

4. Nearly all the trade-union organizations in England, 100 years ago, took the form of primitive democracies, whose purpose was to redress economic grievances by political action; their method was that of one man, one vote. Trades-union officials

elected to Parliament after years of service to such organizations are thus well trained in principles of administration. Moreover, Labor is developing methods by which to compensate for educational privation in youth. The coal miners started a century ago with their schools in the colliery districts. During the last 12 years three or four agencies have spread a net-work of classes over the English industrial counties and have induced adult workers to go to school. The Iron and Steel Trades Federation, through the Workers' Educational Confederation, offers classes in History, Economics, Politics, etc. The National Union of Railway Men, the South Wales Miners' Federation, and the Union of Post Office Workers support and control the Central Labor College. The most ambitious effort of the Labor Movement to meet the problem of educating its membership was made recently by the Trade Union Congress in the appointment of a committee to draw up a scheme for central trade-union control of all workers' education.

The representative of Labor in the British Parliament is not an educated man in the formal sense, but he has not come to his legislative responsibility wholly unprepared. On the contrary, his training in administrative and social control through trade-union office-holding approximates that gained by young men during the four years of a college course, and to that he adds an unequalled familiarity with the technique of reaching the rank and file of trade unionists. The obvious remedy for lack of Parliamentary experience, is more Parliamentary experience. The remedy for neglected education is more education, a goal which Labor has set itself and will undoubtedly make. In the meantime, while Parliament may not be as brilliant a place, it is possible that the business of government may still proceed refreshed and stimulated by new and vigorous purpose.

The Forum, Jan. '23.

# Uncle Sam's Ambassadors of Aid

Condensed from Our World

Vernon Kellogg

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**The relief workers have kept alive among the people of stricken Nations a grateful sense of America's real interest in them—which offsets temporary political difficulties.**

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**W**E were a little group of Americans on mission, in December, 1918, passing through Slovakia. As our train drew near one of the largest towns, we became aware of a great crowd at the station; of flags and a band playing, and, finally, of a group of frock-coated, top-hatted men; quite obviously, a reception. Now this was embarrassing, for we were not a mission to Slovakia but to Poland, an enemy at that moment of Slovakia. I explained this to the committee that boarded our train.

"But you are Americans," broke in one of the committee, and sticking his head out of the car window he waved his hand at the band, which redoubled its energy, and shouted to the people, who thereupon redoubled their attempts to drown out the band. And we all went out on the platform, speeches were made, and we were given to drink and even to eat, of sorts, and finally sent on our way with Slovakian Godspeeds and God's blessings—America on mission to an enemy country!

From the American Relief Administration's headquarters in Paris other missions speedily went to the other countries; and food soon followed. Within only a few months after the Armistice, 23 European countries were receiving food from the A. R. A. that meant saving the lives of,

well, how many no one can tell. And the A. R. A. was, and is, only one of the many organizations carrying America on benevolent mission to Europe. But today we hear daily of the ill-feeling towards America in various European capitals.

Has Europe forgotten America on mission? Has all her once abundantly expressed gratitude turned to gall and hate? Do the statesmen of Europe express accurately the feelings of the less articulate little people of the towns and villages and farms, who are still alive, many of them, because they had, and in Austria and Russia and the Near East still have, American food, without price, to live on? I know they do not. The evidences of another kind of feeling are still coming to America by letter, by formal resolutions, by simple home-made gifts. Recall that recent heart-touching sending of thousands of little gifts from the school children of Poland to the school children of America. And before that had come cases and cases of similar gifts from the Belgian children. And all the time are still coming formal letters and resolutions from government and province and town authorities, from trade and peasant associations, and, in waves, ill-spelled, but sincere and pathetic, letters from mothers and fathers and children. In far way Ufa, near the Urals, two monuments have just been established by the grateful citizens to a young worker of the A. R. A. who died of typhus while engaged in relief work.

It is really only the politicians who make this present unpleasant clamor. The millions who have eaten American bread, without price, in the days when there was no other bread, speak

differently, when they have opportunity to speak at all. How many millions of the people of Europe blessed America for her gifts, no one will ever be able to say. Practically all the inhabitants of Occupied Belgium and North France, amounting to seven and a half million in Belgium and two and a quarter million in France, received their bread during four long, difficult war years through the intervention of the Commission for Relief in Belgium. The American Relief Administration, a post-war organization, estimates the total number of persons who have been fed through its efforts since the Armistice to be no less than 100,000,000. The American Red Cross is sure that it has aided not less than 20,000,000 persons in Europe, exclusive of American soldiers.

Nor has the benevolence of the C. R. B. to Belgium and France entirely ceased as yet; only it has taken on a different form. For in the liquidation of the C. R. B. at the end of the Armistice it found itself with a money and food residue (promptly converted into money) on hand which, by mutual arrangement, is now being devoted to the advancement of education in Belgium. Large sums have been given to each of the four great Belgian universities, as well as to the School of Mines at Mons and the Colonial School. A Belgian foundation has been set up with a considerable endowment, the income from which is largely spent in subsidizing scientific research. And, finally, a C. R. B. Educational Foundation has been organized which maintains a system of exchange university fellows and visiting professors between Belgium and America. About 30 advanced Belgian students are scattered among leading universities of this country each year and a dozen American graduate students are sent to the four Belgian universities. In North France, too, a special organization for nursing mothers and infants is now achieving a most beneficent work by

means of funds derived from the liquidation of C. R. B. operations.

The American Relief Administration at the peak of its Russian work last August was directly feeding over ten million starving people. This organization has, in addition to food relief, carried on an extensive clothing relief, and especially in Russia, a large medical relief. It has also carried on a special relief to particular families in Europe through a system of "food drafts," paid for by persons desirous of helping relatives or friends.

Nearly one hundred American organizations were set up during the war and post-war period to help Europeans. Each organization had its special function; one helped this country, another that; one befriended children, another the old; one helped artists, another musicians; one helped laborers, another intellectuals; one helped the blind, another the tubercular. The agents of each of these organizations, with gifts in their hands, carried a tangible message of American sympathy and good will to the sufferers of Europe; each represented America on mission.

How can this work ever be measured? If one turns to figures of money used it all adds up to hundreds of millions, even to billions of dollars. But how can the beautiful special work of such organizations as the Fatherless Children of France or the Committee for Men Blinded in Battle be measured? Certainly not by figures of dollars spent; nor indeed is that a fair measure for the work of the organizations that have spent much money. All this work has been an affair of heart, of sympathy, of moral and spiritual encouragement. Europe knows this, and the millions of little people in Europe appreciate this. We need not be vexed overmuch by the utterances of the politicians of the capitals. America on mission in Europe has left an inefaceable impression on Europe—and on America.

Our World, Jan.. '23.

# Perfect Behavior

Condensed from Harper's Bazar

Donald Ogden Stewart

**W**HEN introducing a young lady to a stranger it is correct form to say, "Dorothy (or Miss Doe), shake hands with Mr. Roe." Always give the name of the lady first, unless you are introducing some one to the President of the United States, the Archbishop of Canterbury, or a customer. The person who is being "introduced" then extends his (or her) hand and says, "Shake." You "shake," saying at the same time, "It's warm (cool) for November (May)," to which the other replies, "I'll say it is."

This brings up the interesting question of introducing two people to each other, neither of whose names you can remember. This is generally done by saying very quickly to one of the parties, "Of course you know Miss Unkunkunk." Say the last "unk" very quickly so that it sounds like any name from Ab to Zinc. You might even sneeze violently. Of course, in nine cases out of ten, one of the two people will at once say, "I didn't get the name," at which you will laugh, "Ha! Ha! Ha!" in a carefree manner several times, saying at the same time, "Well, well—so you didn't get the name—you didn't get the name—well, well."

As to the etiquette of presenting flowers to a young lady on the street: follow her, holding the potted plant in your left hand. After she has gone a few paces step up to her, remove your hat with your right hand, and offer the geranium, remarking, "I beg your pardon, miss, but didn't you drop this?" If she takes the pot firmly in both hands and breaks it on your head, your only correct course of procedure is a hasty bow and a brief apology.

*The Reader's Digest*

Let us suppose, however, that she accepts the geranium in such a manner that you are encouraged to continue the acquaintance. Your next move should be a request for an invitation to call upon her at her home.

Above all things, this should not be done crudely. Better suggest your wish indirectly, as, "Oh—so you live on William Street. Well, well! I often walk on William Street in the evening, but I have never called on any girl there—yet." The "yet" may be accompanied by a wink. She will probably "take the hint" and invite you to come to see her some evening. At once you should say, "What evening?" "How about tonight?" If she says she is already engaged for that evening, take a calendar out of your pocket and remark, "Tomorrow? Wednesday? Thursday? Friday? I really have no engagements between now and October. Saturday? Sunday?" That will show her that you are really desirous of calling upon her. . . .

The first thing to do on arriving at a symphony concert is to express the wish that the orchestra will play Beethoven's Fifth. If your companion then says, "Fifth what?" you are safe with him the rest of the evening; no metal can touch you. If, however, he says, "So do I"—this is a danger signal and he may require careful handling.

The next step is to glance at the program. If your escort is quite good looking and worth cultivating, the obvious remark is, "Oh, dear—not a very interesting program, tonight. But George—look at what they are playing next Thursday! My only wish—" If George shies at this, it can be tried later.

As soon as the music starts, all your attention should be directed toward discovering someone who is making a noise — whispering or coughing; you should immediately "sh-sh" him. This will win you the gratitude of your neighbors and serve to establish your position socially, for perfect "sh-shers" do not come from the lower classes.

At the conclusion of the first number the proper remark is "hmmm," accompanied by a slow shake of the head. Then you may say: "Well, I suppose Mendelssohn appeals to a great many people." Another of my own particular depth bombs for use at concerts is: "After all, Beethoven IS Beethoven. . ."

Before the invention of the phonograph it was often necessary for the opera goer to pay some attention to the performance; this handicap to the enjoyment of opera has now fortunately been overcome and one can devote one's entire attention to other more important things, safe in one's knowledge that one has Galli-Curci at home on the Vic.

Upon entering one's box the true opera lover at once assumes a musical attitude; this should be practised at home, by my lady, before a mirror until she is absolutely sure that the shoulders and back can be seen from any part of the house. Then, with the aid of a pair of strong opera glasses, she may proceed to scrutinize carefully the occupants of the boxes—noting carefully any irregular features. Technical phraseology, useful in this connection, includes "unearthly creature," "stray leopard," or, simply, "that person." . .

A guest is supposed tacitly to consent to the menu which the hostess has arranged, and the diner-out who makes a habit of saying, "Squab, you know, never agrees with me—I wonder if I might have a couple of poached eggs," is apt to find that such squeamishness does not pay in the long run.

Your conversation should be planned more or less in advance. Select one topic in which you think your lady friend will be interested, such as, for example, the removal of tonsils and adenoids, and "read up" on the subject so that you can discuss it in an intelligent manner. Find out, for example, how many people had tonsils removed in February, March, April. Contrast this with the same figures for 1880, 1890, 1900. Learn two or three amusing anecdotes about adenoids. Finally, and above all, take time to glance through four or five volumes of Dr. Eliot's Five Foot Shelf, for nothing so completely marks the cultivated man as the ability to refer familiarly to the various volumes of the Harvard classics. . .

Every fall a large number of young girls leave home to come East to the various Finishing Schools. In case you do not happen to meet any friends on the train, the surest way to protect yourself from any unwelcome advances is to buy a copy of the "Atlantic Monthly" and carry it, in plain view. Next to a hare lip, this is the safest protection for a traveling young girl that I know of.

If you are compelled to go to the dining car alone, you will probably sit beside an Elk, who will call the waiter, "George." Along about the second course he will say to you, "It's warm for September, isn't it?" To which you should answer, "No." That will dispose of the Elk. When the woman across the aisle begins telling how raspberry sherbert always disagrees with her, offer her your raspberry sherbert.

After dinner you may wish to read a while, but the porter will probably have made up all the berths for the night. It will also be found that the light in your berth does not work. Finally, just as you are leaving Buffalo, you will at last get to sleep; and when you open your eyes again, you will be—in Buffalo.



LOUIS I. HARRIS, M. D., D. P. H., (p. 643) is director of the Bureau of Preventable Diseases, Department of Health, City of New York.

JOSEPH COLLINS, (p. 645) the eminent neurologist, is the author of "Diseases of the Brain," "The Way with the Nerves," "Sleep and the Sleepless," and "My Italian Year."

JAMES HARVEY ROBINSON (pp. 647, 653) is lecturer in the New School for Social Research, and former Professor of History in Columbia University. His books include "Petrarch, The First Modern Scholar," "Mediaeval and Modern Times," "The New History."

WILL H. HAYS, (p. 649) served a year in the cabinet of President Harding as Postmaster-General. Last March he became the head of an association of producers of motion pictures.

E. ALEXANDER POWELL, (p. 651) has served as war correspondent in North Africa, Mexico, and the Near East, and has written special magazine articles from almost every part of the East.

DR. WILLIAM McDUGALL (p. 653) is Professor of Psychology, Harvard University, and author of "Is America Safe for Democracy?"

GABRIEL d'ANNUNZIO (p. 543) is poet, dramatist, and novelist—the greatest living writer of Italy.

LINCOLN STEFFENS (p. 543) is author of "The Shame of the Cities," "The Least of These," and other books.

MAX NORDAU (p. 544) is author of "Degeneration" and "Conventional Lies of Our Civilization."

WALDEMAR KAEMPFERT (p. 655) has been a frequent contributor to American and European magazines, and has written a number of books on scientific subjects. He was managing editor of The Scientific American up to 1915, and from 1915 to 1920 editor of The Popular Science Monthly.

HARRY EMERSON FOSDICK (p. 657) is pastor of the First Presbyterian Church in New York City, and the author of several books.

W. J. HENDERSON (p. 659) is musical critic for the New York Herald.

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DONALD OGDEN STEWART (p. 701) is author of "Perfect Behavior: A Parody Outline of Etiquette," and "A Parody Outline of History."

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